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THE PSYCHOLOGY OF ORTHODOXY

ELWIN L. HOUSE



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**THE PSYCHOLOGY OF
ORTHODOXY**

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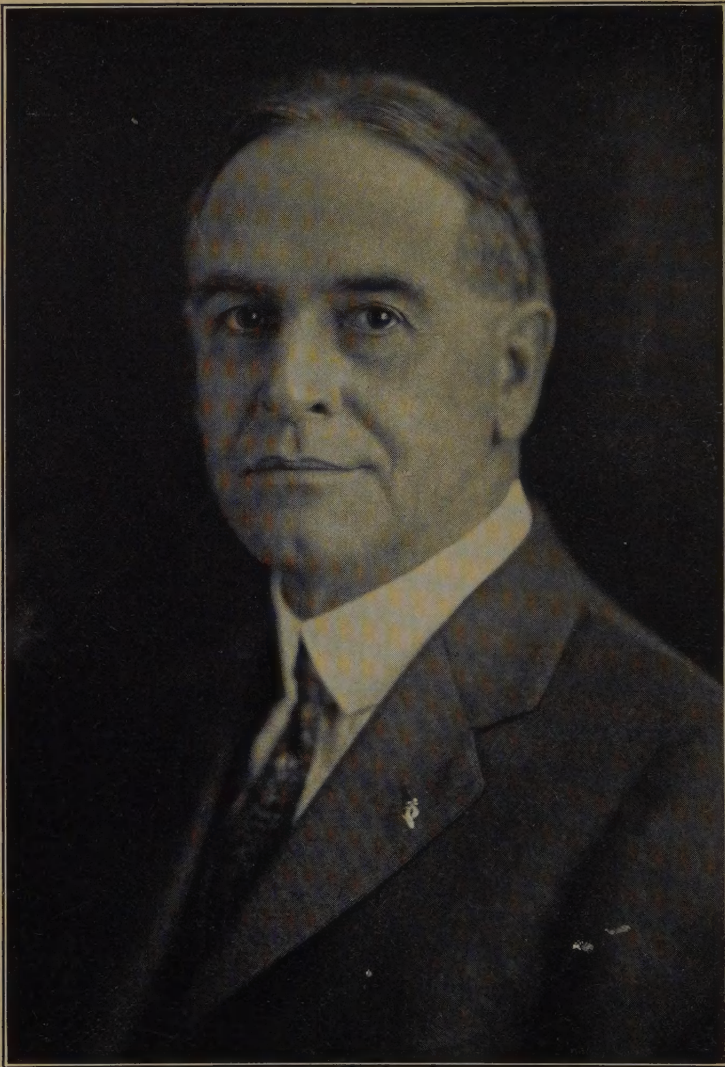
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The Psychology of Orthodoxy

BY

ELWIN L. HOUSE, D.D.

Author of "The Bridge of Faith," "The Web of Life"

Fifteenth Edition



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PREFACE

THE purpose of this book is to help the people to an understanding of the relationship between modern movements of religious psychology and the Orthodox Church. As promised, the chapters are as originally delivered on the lecture platform in various parts of the country. They are purposely popular in form, being designed to help the average reader, as an everyday book of reference. The terminology of both the New Thought and the Church is used, so that many honest Christians who have been striving to relate the two may easily grasp their true relationship and so attain a position that will keep them close to the heart of truth, and at the same time near the crucified and risen Christ. It is the purpose of these lectures to show that the Church of Christ has all the worth of New Thought and Christian Science, without many of their crucial errors. There are abundant quotations, and some repetitions that seem worth saying for emphasis' sake. With an earnest prayer for their helpfulness, on their wider mission for truth and health, the author sends them forth.

ELWIN LINCOLN HOUSE.

OAKLAND, CALIFORNIA.

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I

AN AVAILABLE GOD

IT is said of Mozart that he brought angels down, and of Beethoven that he lifted mortals up. I would do both in this chapter. I would bring God down and lift mortals up. I therefore bring to you a God Who knows; a God Who can; a God Who cares; and a God Who will. Such a message ought to drive all our fears and doubts away, and bring us to our birthright in God.

First, a God Who knows. We read in Matthew 6:2, "He knows." "There cannot be a here without a there. There cannot be a before without an after. There cannot be an upper without a lower. There cannot be a creation without a Creator. And the universe is steeped in thought. Now thought implies a thinker, and a thinker is a person." Action demands an actor; knowledge a being that knows; love a person who loves. If there is an act, there must be an agent; if an effect, there must be a cause. "God is therefore the great need of the world." He is here in His knowledge. This is seen in the preparations He has made for man. When I see a great mansion beautifully furnished, having all the necessities that make for the comfort of a home, I know that some one has made ready in his knowledge, for his family. And when I

look out on this wonderful world and see its adaptability to all the needs of man in air, water, minerals, food, and clothing, I know that "my Heavenly Father knows" my needs and has made provision for them.

And He knows me. "All things are naked and opened unto the eyes of Him with whom we have to do." "Let us therefore," says the apostle, "come boldly to the throne of grace, that we may obtain mercy and find grace to help." Grace to help—that's it. God's knowledge does not mean a terror to you, but an inspiration, for His knowledge of you is touched with love. To feel that you are gripped in the divine knowledge for good steadies the life wonderfully and gives a poise and confidence that nothing else can possibly give. Yes, you have a God Who knows. "He knows what is bad for you; He knows what is good for you. He knows the ups and downs. He knows the medicine you need. He knows just when to call you aboard and let slip the cables. "The very hairs of your head are numbered." Verily what a God is our God!

We come now to the God Who can. The Psalmist says: "Thou art the God that doest wonders" (Ps. 77:14). What an immense workman God is in the large and the small! In sonorous tones the Psalmist tells us "that the heavens declare the glory of God and the firmament sheweth His handiwork." In gentle tones the Son of God said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." God has

spilled the heavens full of His stars, and of His glory. In the lily He has revealed the beauty of His sweetness.

God's power in nature is wonderful! The Victoria Falls of the Zambesi River are five times as great as Niagara. Above the falls, the river is two miles wide, narrowing to a mile when it makes the plunge of four hundred feet. The falls of Niagara have only seven million horse power, but these falls have thirty-five million horse power. This power, if utilized, would equal one million tons of coal per day. God is splendid in the great.

But when God works in the miniature, He is mightiest. A little piece of radium, so small that we have to see it through a microscope to observe its constituency, is so powerful that it would ring a bell for thirty thousand years. When God works in miniature, everything is gilded, polished, and perfect. But whatever is made by human art, as a needle, when viewed by a microscope, appears rough, and coarse, and bungling. Surely we have a God Who can.

But God's greatest work is not in these, but is found in man. It is said by scientists that God has three times dealt specifically with this world. The first time was when He created it; that was the beginning. The second time was when He looked out upon what He had created, and chose man as His child, and breathed into him a living soul. The last time was when Christ came as God manifest in the flesh.

Creation still in process.
The soul still being developed.

Professor Tyler of Amherst says that God looked over the forms of life He had made and saw that some other form was stronger than man; that some animal

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was swifter than man, and that another form lived longer than man, but when all qualifications were taken into consideration, man summed up best of all, and so God gave him a living soul that is possessed by no other life. It distinguishes him from all other forms of life and makes him a son of God.

I will go another step, and state that never a child is born into this world but there is committed to it by God and God alone, and by God's action in every individual case, a soul that no parent can give it, that no mother can commit to it, that no father can beget to it, and what no other form of life has given to it at its beginning but God, and therefore God is our Father.

Until man came the earth was a house without an occupant, a book without a reader, an organ without a player. All things waited for man's coming. The acacia bloomed and faded, waiting for ■ Moses to put off his shoes on holy ground, and commune with God. It is a great hour for the quarry when the sculptor draws nigh, and it was a great hour for the world when man came to it from his God. We have a God Who can!

But has God ceased His work and power, with the coming of His child? NO! He is still working with us. The race is fighting a hard battle, but it is not a losing battle. Every man is invited to toil, often with bitterness and anguish, but really to final victory. The strength of the Almighty is pledged to final success.

In the Word we read: "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee."

“No amount of drawing upon God’s bank can diminish the deposits which Infinite love has made for our happiness.” “We see a few flowers, but what are they to the gardens that bloom everywhere? We see a few streams, but what are they to the oceans that beat on every shore? As the lights of the city to the lights of the firmament; as the bread in the poor man’s cupboard to all the overflowing granaries of earth, so is the manifest goodness of God to that which He has laid up in store for His people.”

It is equally easy for God to supply our greatest as our smallest wants, to carry our heaviest as our lightest burden—just as it is as easy for the great ocean to bear on her bosom a ship of war with all its guns and crew aboard, as a fisherman’s boat, or the tiniest craft that floats, falling and rising on her swell. Every essential of Christianity is a mountain of God, Who can!

We now turn to a God Who cares. “Casting all your care upon Him, for He careth for you.” Some fear that God is too busy running the universe, regulating the suns and the stars, to take time to note the insignificant affairs of an individual. They think of God as the One who dippeth up the seas in the hollow of His hand, weighs the mountains in His scales, and the hills in the balance. They think of Him as looking upon all the nations of the earth as but a drop in the bucket.

Well, if God does not care, who does? Certainly nature does not care. The heat of the sun will prostrate the good man as readily as the bad man. The rain does not care, for it will carry away in the flood

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the home of the just as readily as that of the unjust. The sea will swallow up the brave as quickly as the pirate. The roses give out the same sweet odor whether on the bosom of the bride or the lid of the casket.

Unless God cares, man is as "an infant in the night, an infant crying for the light." The question of God caring for men, however, is answered in many ways. A recent writer states that the river Rhine brings down annually lime enough to supply three hundred and forty-three million oysters with shells. How that sets one to thinking! There are the Alps rising mighty and majestic, holding communion with the sky. What are the little oysters of the far-off sea to them? And yet from them must come the lime for the oyster shells.

You see the sun in the heavens lighting up the worlds, so far away, with its exhaustless energies of light and heat! What are the needs of tiny things like oysters in the ocean's depths to the sun? And yet the sun was lifting up the vapors into the heights where they became snow; and the snow in turn became the glacier that ground and ground the mountains into lime for oyster shells.

Now see the thousand leaping, laughing waterfalls, flinging themselves from the heights, eager, ceaseless, resistless, as if they knew the glad errand on which they went; bringing down the supply for the tiny creatures that waited in the North Sea. And now once more see the stately Rhine, proud arbiter of nations, flowing past the cities that it had made great, and underneath the shadow of ancient castles that it had made

safe, and hastening on its way, bearing the material with which the oysters were to make their shells.

What glad faith this illustration brings to us! What a thing it is to be an oyster! And yet are we not much better than they? "Your heavenly Father knoweth that ye have need of all these things."

And then the question of God's caring for men is answered over and over again in the Word. He is spoken of as a great tower into which men may flee and find safety. He is represented as a cover under which a man could crawl and be safe from the storm. He is a rock in a weary land, at the foot of which shade is found and the cooling water for the tired, thirsty traveler.

How many did the shepherd go after when the ninety and nine were in the fold? How many pieces of silver were lost? How many prodigals returned? This is not the tyranny of numbers; this is not the statistics of the crowd. Christ did not work on the scale of millions; He worked on the scale of one.

There is a Father for every one. In all the world there is not a single orphan. The thoughtless, the depraved, the debauched, the ignorant, the wretched, the sorrowing, the sinful, have a Father. God loves, and cares. Let that be a settled fact. Drive down a stake there, and never drift from that mooring.

And because God cares, He enters into the closest relations with men. He sent the ravens to feed Elijah, and quail for Israel. Jacob had the angel camp between him and the wrath of Esau, Elisha had the heavenly chariots and horsemen between him and the de-

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struction of the Midianites. And Jesus is the proof to us that God cares. His life, devotion, death, resurrection, and coming of the Holy Spirit, as Comforter—these are the unanswerable proof of God's care.

But it seems easier to believe that God was with somebody else than with us. With Moses, with Elijah, with Wesley. In some more sacred land than our own; in some century, when heaven was nearer earth than now. Such belief weakens us.

The great strength of Puritanism was in its realization of a present God. Could Cromwell have hurled his Ironsides against the forces of tyranny had he simply believed that Israel once drove out the Jebusites? It is a weak and decaying faith which reads the Word of God merely as the story of a God Who was. This has been our trouble—A God Who was! "It was Tolstoi who said some time ago, that the trouble with this age of ours is that it has lost its sense of God. Multitudes of people believe in God to-day; but belief in God is vastly different from realizing God." Diderot cried out to the church of his day, that was stifling truth and binding it fast with fetters, "Release your God!" This is being done to-day as never before in the universal church.

But some one says: How about the enigmas and dark providences of life? They have their meaning and place in the education of our life. Take the case of Jacob. There came a time when he said: "All these things are against me. Rachel is not; Joseph is not, and now you would take Benjamin away." And it did seem as if all things were against him. But a little

later, Jacob discovered that Joseph was alive and prime minister of Egypt, and knew "that all things work together for good to them that love God." I suppose Joseph might have said: "All these things are against me," when he went into prison. God might take two or three years out of Joseph's young life, and allow him to go to prison. But He made it all up and more, when His events made Joseph prime minister.

Or look at David. He was taken from the sheep-folds, where his young life was sunny, free, and filled with brightness, to days and experiences most harrowing. He was envied, suspected, hated, hunted, and in danger of his life. And after he reached the throne, his path was thorny, and full of perils, troubles, and sorrows. But later on when his kingdom was established, his character purified and enriched, he took his harp and sang: "Bless the Lord, O my soul, and all that is within me bless His holy name."

"In the great problem we must figure on and on, until we come to the end before we can understand life's true meaning. Some day we shall see that we never drank one bitter cup too many, that we never climbed one steep hill too many. We are in the good ship Providence, and our Father is at the wheel. He is Master of every wind and wave, and all must come out for our good."

The solution of some problems we can see in history. Take the South Sea Islands and compare them with Scotland. In the far South Pacific Seas there are a great many islands where everything that man needs is provided for him almost without labor on his part.

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The air is balmy, delightful, and healthful. The seas abound in fish; the land provides tropical fruits and vegetables, so that without effort, food is at hand. Thus for ages the people have lived, amounting to nothing, so far as their influence on the world is concerned. Those far-off peoples have no literature, little commerce, no high ideals, and no far-reaching ministry, except as the Gospel has brought help to them. There you have an impressive example of national life without struggle, without adversity, amounting to nothing.

Now compare that record with Scotland. In the Highlands and along the coast, people have to fight to live. The climate is severe, the soil is poor and thin, the land is mountainous, the coasts are rocky, stormy, and dangerous, the seas are treacherous. Food is taken from the ocean and the hills by the expenditure of a large amount of labor. But consider the record of the Scottish people: what songs they have written; what legends recorded; what heroic achievements performed; what love of liberty has been evolved; what an example they have set to the world; what contributions they have made to the growth of civilization; what martyrs they have bred, and what blood their heroes and heroines have shed in defense of the truth and of liberty at the stake, in the prison, and on the battlefield! So even in the school of struggle God cares, and brings to us patience, pluck, fortitude, and perseverance. And these bring out our resources, our majors and our minors as nothing else can.

But sometimes we are tempted to say that God does not care whether we are good or bad, because He seems

to treat us all alike. If there is any difference, it is the rascals who get the triumphs, and the righteous who get the trials. And a man sometimes says: "I have served God all my life, and here I am poor and in need, while my neighbor, who has not said his prayers for twenty years, is living in his own house, has a good bank account, and seems to get along well. Surely God does not care!"

Yes, God cares, but He does not show His care quite that way. He cares so much that He rewards those who serve Him with the very best. But you are making a mistake about the best. Is it houses and lands? Is it fame and position? Shall He reward piety with horses and autos? Shall He compensate purity with money? To be good is the reward of goodness. To be honest is the reward of honesty. "The pure in heart shall see God;" that is the divine best.

God cares for you, therefore "His providence smiting the rock in the desert, shall bring forth living water. God cares for you, therefore if driven to the utmost parts of the earth, He is there to give His angels charge over thee; God cares for you, therefore in the wild and stormy night, He shall come to thee, walking upon the waves, to bid thy storm be still; God cares for you, therefore no pursuing enemy can reach thee, for He will put a cloud by day, and a pillar of fire by night about thee; God cares for you, therefore you cannot live too long, and you cannot die too soon, for heaven lies all about thee!"

We now come to a God Who will. "Whosoever shall call upon the name of the Lord shall be saved." The

story is told of Dr. Goodell, preaching one night upon the power of Christ to save, when he was interrupted by a man standing up and saying: "I am just out of state's prison. I want to know, sir, whether you believe that this religion you are preaching can save a man like me. You said that Jesus saved the thief. Do you believe that He will save a thief to-day? You said it made no difference how wicked a man had been, if he repented. You said he would know he was forgiven. Now if you are saying what you do not know to be true, you ought to be ashamed. If you are holding out to a man like me a hope when there is no hope, you ought to stop it."

Dr. Goodell came down out of the pulpit, and taking the man's hand, said: "My brother, I have honestly declared a message in which I believe. I cannot afford to preach a gospel that is not true, and I will not. I am ready to make this contract with you. If you will meet the conditions which are laid down in the Bible, by which a man may come to God, and you do not find salvation, I will never go again into this pulpit to preach!"

The congregation was dismissed, the man went out, and Dr. Goodell went to his home. He did not sleep much that night. He had staked his all in the contract with the thief. The next day his people remonstrated with him, but he held firmly to his public statement.

That evening he went to his church again, and a great crowd of people came. But the thief was not there. The pastor did not enter the pulpit, but seated himself down in front of it, and gave out a hymn. The

second hymn, "There Is a Fountain Filled with Blood," was just being finished, when the door swung open, and the thief, with hair disheveled, and face covered with sweat, rushed down the aisle. Coming up to the pastor, he said: "The car broke down,—but"—his voice arose in triumph—"you can go ahead and preach!" He had found a God Who will.

We are more vastly concerned with what is possible to-day and to-morrow than with what is possible in some far-off eternity. I dare say that the remorse-burdened drunkard, struggling with his appetite, is more concerned as to whether there is any available power for his immediate deliverance than he is with the question as to what God is likely to do with him in some other world. No doubt the sick man is glad to know that he will not be eternally damned, but he will hail as a prophet the man who will assure him there is some available Saviour here. The poor, weak, and oppressed want not a God Who did speak, but a God Who does speak. The poor, failing, despairing, sinning need not so much a God Who will care for them in some Paradise, as a Father Who does care for them now in this world. We have had our eyes upon the heavens, where we did not need God, and lost sight of the world where we do need Him.

And God is available for our bodily needs. I believe Christ is the Saviour of the body. It will be astonishing to a searcher after the truth to find out how much the Bible says of the cure of the body, much of which is hidden to the reader until he looks for it.

"These cures are like nuggets of gold and silver lying upon the surface, but unobserved to all passing that way with gaze fixed upon the sky." The gospels contain hundreds of cases flashing light into the mind in behalf of Christ's eagerness to make sick people well. When He sent out His disciples He gave them this charge: "Heal the sick, cleanse the lepers, cast out devils." Christ would save the whole man. Think you that God would repair the engine, and leave the track uncared for? That He would care for the works inside of a watch and let the case go? Think you that God saves the soul of man, but has nothing for the body, that is the house of the soul? No! Two streams of blessing came from Christ. He said to one woman: "Thou art loosed from thy infirmity," and to another woman: "Thy sins are forgiven thee." Here are restoration and regeneration. So there is no part of our complicated being that Christ's vitalizing energy does not affect.

If a man is to be saved, he must be wholly saved. "The laws of health are as much the laws of God as are the Ten Commandments. We therefore dishonor God when we fail to keep His temple in repair. What Jesus did, God is always doing. Jesus is a picture of the Available God Who ever forgives sins, heals men of their diseases. The divine life is ever invigorating and upbuilding, quickening and enriching. It ever gives forth vitality. The body is the recipient of God's saving, healing life.

Paul emphasizes this idea in his Roman Epistle, when he says: "He that raised up Christ from the

dead shall also quicken your mortal bodies." It is not our dead bodies, but our mortal bodies. That is what Jesus did when He was here. He vitalized exhausted human bodies. He thrilled the woman with depleted energy, and she experienced a kind of physical resurrection. He so vivified the poor leper that was wasting away, with the renewing vitality of God, that decay was at once arrested, and health was so promoted that he was strong again. He so quickened the benumbed powers of the paralytic that he was almost born again. He so energized the sick of the palsy that he was able to take up his bed and walk. Christ made the souls of men live abundantly; He made their bodies to live more abundantly.

Yes, my friend, God's redeeming energy is so rich and abundant that it flows with the power and plenitude of a flood and fills not only the faculties of our souls and minds, but the powers and functions of our bodies as well. There is power, equal to all our demands! Will we take it?

"In the summer time I have seen a boy riding on his bicycle up the hill by my study window. He was just able to go, and slowing down every moment. Suddenly a street car came along, and the boy seized the rear rail of the car as it was passing by, and thus his puny strength was vastly reinforced, and he went up the hill easily."

It is possible for any one, if he will have it so, to realize that in the deep places of his nature, where he has not been accustomed to go, are mighty energies constantly available for his individual needs.

“Speak to Him thou, for He hears,
And Spirit with spirit can meet;
Closer is He than breathing
And nearer than hands and feet.”

And once more, God is available for your soul, and its salvation. It is far more important to be saved spiritually than physically. And I would go farther to hear a man talk about soul salvation than bodily salvation. You cannot find in all the story of the Apostolic Church a single record of a meeting where the disciples discussed their ailments or talked about their cures. So remember that the main work of the church is to reveal Christ as Saviour of the soul.

Thy sins are like a spark of fire that falls into the ocean; it is quenched presently; so are all thy sins in the ocean of God's mercy. There is not more water in the sea than there is mercy in God.

When you read of a Manasseh, a David, a Magdalene, a Saul, in the roll of pardoned sinners, you notice that they are landmarks that show what large boundaries mercy hath set to itself. The boundaries are in “Who-soever will may come.” If you come, though beaten back again and again by the surge of your passion and sins, like some poor shipwrecked sailor sucked back with every retreating wave and tossed about in the angry surf, yet keep your face and will toward the Christ of the beach, where there is safety, and you will struggle through it all; and though it were but on some floating boards and broken pieces of the ship, you will come safe to land.

This is the God that I bring to you. One Who knows, One Who can, One Who cares, One Who will.

“O wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight.
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bows me down He bears,
And loves and pardons because He cares.”

II

CHRISTIAN PSYCHOLOGY

ONE of the tasks of the twentieth century is an attempt to take possession of the great field of psychology. It is a region of untold interest, great resources of power, and unknown mysteries. No wonder man accepts the challenge and with wonderful daring pushes in to discover the wealth to be reaped. Fortunate the man who keeps his poise while investigating, and more fortunate is he who comes back with wheat instead of chaff.

Christian psychology has to do with the study of the whole man and especially with the spirit of man in its exhibition of the phenomena of the Christian life. "It is the science of the mind and spirit." Hence we note that our study has no limited range, and there must be no restriction in its action. Timidity must not be in our research. Truth must be able to hold its own wherever our study takes us. "It is no treachery to truth to put it through the processes that demonstrate its verity." "Prescribed inquiry is the resort of tricksters and charlatans. He who has something to conceal seeks the shadow." "Prove all things," is our right of investigation. "Hold fast that which is good," is a call to the reckless to discriminating loyalty to Jesus Christ.

Because Christianity has not tilled all its own soil there have come many cults. These are not creedal, not doctrinal, not biblical in many respects, but they are practical, helpful, and are often remedial. They are trying to put man in possession of himself bodily, mentally, and morally. Therefore New Thought is a weak name for a strong reality. These sects are here because the church has been more intent upon bolstering up an ecclesiastical institution than in redeeming men from the worry and ills of life. The time is now ripe and insistent for the church of a whole gospel. This alone will stem the tide which is bearing thousands of church members away from the church, and this alone will enable the church to grip the lives of many cultured, thoughtful people outside of her doors, who are seeking the brighter and more joyous side of life. The church has dealt too much in "futures" and not enough with the "immediate now." Our psychology believes in the "regenerated now" for man, and "ye must be born again" will never be taken from its curriculum.

Psychologists have failed and will fail so long as they leave out of their philosophy the regeneration of man in Christ. Reader, remember that this alone will give to you the necessary foundation for true spiritual healing.

So Christian psychology will prove to be a wonderful ally to the church rather than a foe. Here is another chosen vessel unto the Lord. Let us welcome this elect servant of the twentieth century and make it our teacher in a new realization of our rights in Jesus Christ. We cannot stem the tides of the new move-

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ment, for the movement is irresistible. We might as well try to stem the tides of the ocean. But we can utilize these tides to carry the church up to the shores of greater success. The psychology of Jesus will do for His church what the water will do for the drooping plant: it will do what the new infusion of blood will do for the sick patient.

The new is called for in religion. And the new is not of necessity an abolition of the old. "New styles of dress by no means do away with clothes. New styles of type do not do away with printing." New styles of architecture do not destroy the building of homes. These make people more comfortable. And truth must be adapted to life and life is ever changing. Some see these things and rejoice, while others are fearful. "Multitudes look upon the church as a ship transporting them to heaven, and every change is of the nature of a leak that threatens the safety of the ship." Such misinterpret the movements of the day and look upon men who advocate new methods and interpretations as like vandals who lift their hammers upon the statue that it may be broken. This is wrong, for we need both the old and the new. "Conservation and liberalism are two God-implemented tendencies of the human mind, each of which has its appropriate and most useful function, and neither of which can be dispensed with without harm to the whole body politic." To lie like a log on the ocean of human life, useless and despised amid the nationalities of the world, is the doom of those who blindly close their eyes to the fresh light and truth which are forever breaking forth upon the world;

to run upon the rocks and make shipwreck of everything is the doom of those who despise the teachings of experience, only to be forever finding out some new way and to follow some new guide. But let these two act and react each on the other, the love of the old upon the love of the new, and the result will be that men will come gradually to act upon that old maxim:

“Be not the first by whom the new is tried,
Nor yet the last to lay the old aside.”

Ours is a world in which changes imply permanence. Vineyards and orchards are not destroyed, but more surely established by new methods of husbandry. Governments are not destroyed by reforms, but amendments preserve them. Jesus manifested this when He said: “I am not come to destroy, but to fulfill” by a new growth and enlargement.

It is quite often true that the new is the old enlarged. Take the word “commerce.” Once it stood for the exchanging of commodities between near neighbors. But now it stands for the wide exchange of the world’s goods. Christianity spoke its truth in the fourth century, and it was the language of philosophy. To-day it must speak its truth in the tongue of the twentieth century. The form of truth must enlarge with the expanding mind of man.

And again the new is often the old transformed. “Be ye transformed by the renewing of your mind,” is the psychology of Paul. What is renewing? You drive off into the country. You stop at an old place

that is for sale. You enter. The sill has dropped; the door is half hung; the windows are broken; the plaster has fallen; the stairs have sagged; the roof leaks; the chimney is falling to pieces. You buy and determine to renew the place. Carpenters come and repair it; glaziers come and look after the windows; hangers come and paper the walls; the mason comes and restores the chimney; upholsterers furnish the rooms and the halls; the home is made over, refurnished, renewed. Just this is what Paul meant. Our minds are out of repair. Selfishness has caused the structure to settle; the door of candor is off its hinges; the stairs of prayer have fallen; the windows of truth are obscured; the chimney of faith is down; the fire of devotion is out on the hearth. Now says Paul, "Let the same mind be in you which was also in Christ Jesus." Let Him renew it. Self-sacrifice lifts the building into place; justice hangs the door; endeavor repairs the stairway; humility cleans the windows; love kalsomines the walls; purity disinfects all; conscience swings a lamp in the hall, and piety lights the fire. The mind is renewed. Old things are passed away, and all things have become new. Activities are chastened; desires are exchanged for duties; fear becomes love; sorrow is transmuted into joy; trial purifies life; the commonest deeds are lustrous; self-sacrifice becomes pleasure; despair is conquered by hope; the whole earth is the Lord's temple, and all is melodious. The old is transformed into the new, and grand is the transformation.

And the new is the old with different combinations. I have an idea which I will put into a figure of speech.

God has built a great organ which has in it all the tones and chords of His dealings with man. He invites different ages to test its beauty and tone. A player who represents the early prophets seats himself, and arranging the stops to the best of his knowledge, begins to bring forth from the organ loud, wild strains, a minor key sounding harshly through the clangor, causing a feeling of dread, awe, and fear to come over the listener. But now another performer, representing another age, ascends the organ loft and sitting down he arranges the stops of the great organ and begins to play, and there are more melodious strains coming forth than before. And to-day there is yet another player being heard, and he is flinging out into our presence a symphony which is grand and sublime. It is the combination of psychology and religion.

There will come many other players in the future, who will thrill the world with new combinations of music which shall lay hold of the lives of men. And in the end God will have One great Player, and what can He offer? What is left for Him? But He is the builder of the organ, has planned all its fine effects. He knows every tone, every combination. Seating Himself, there comes a mere breath from His touch, soft and low as an autumn breeze. Gradually the notes swell, and new harmonies begin to come, and grow in beauty and complexity until symphonies unheard by mortal man come forth, and all hearts are bathed in a holy atmosphere of wonderful joy and peace, and all exclaim: "Alleluia; for the Lord God omnipotent reigneth."

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You see at once the application of this figure. The tones and melody have always been in the organ, but man is ever to bring forth sweeter music from it, as the ages come and go. Why? Because man will have not only the arrangements of stops and combinations of all past players, and the music they have given, but his own instruction and inspiration born from above. The combinations, the truth may be new, but the foundation tones, the elements, are old. We can change our maps of the coast, but the land and the mountains, back of it and underneath, remain. While man remains man, the foundations of Christianity are sure. While God is God, growth is constant and organic. Hence the truth seeker will find a disposition to enter new fields of theological inquiry, and will change and modify creeds for the betterment of the race.

The careful student of to-day notes two great movements: one is natural and the other is supernatural. The extreme naturalist in psychology contends that a man may work out his own salvation through the laws of nature, that suggestion and auto-suggestion are sufficient to explain the phenomena of man's life. This movement says that through nature the Creator expresses Himself, and human beings cannot expect any other expression of Him. In the meaning of the word "nature" all literary works, such as the Bible and Mrs. Eddy's "Science and Health," are included. Books are as much a natural produce as trees. In producing trees nature operates by means of air and soil. In producing books it employs the human brain, but the operations are closely akin. Since we are all agreed that the heal-

ing power of the Almighty is to be attained through knowledge of nature and its laws, it may be profitable to ask whether the best way to get control of it is by studying the Bible and Mrs. Eddy's text-book. The Bible is not likely to be of much assistance in this matter because it was written ages before men knew anything of importance about nature and its laws. The problem of disease is no different in its essential nature from the other problems with which man has to deal. It arises from natural causes and the only way to cure it is by applying natural agencies. One of these agencies is the activity of the mind which in some way operates potently upon matter. We do not for one moment believe that this extreme view of the naturalist will operate against Christianity.

But there are movements along natural lines which disguise themselves under the name of Christian which ought to be carefully noted. The livery of heaven is used to cover up platitudes and the swash of sickly sentimentality. There is room for charity to admit a large margin for differences on matters of theology and its doctrines. But when a cult asserts that Christ was divine, but not Deity; that He is a way-shower instead of the Way; that His death was that of a martyr instead of that of vicarious sufferer; that God is a Principle instead of a personal Father; that the Holy Spirit is an influence instead of a Personality; that sin is only an error of judgment; then these deniers in the livery of heaven, under the name of Christian, embarrass the cause of truth more than open blasphemers. This class is so respectable, so full of compliments, so

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full of sunshiny things, that it takes courage to tear the mask from their pretensions, and show that they stab the Christ so deftly, with such a Judas kiss, right in His own named church, that we dare say that the Christ of Calvary was never hung more murderously than He is by such high priests of liberal faiths, sailing under false colors.

The peril of the time is a Bible with its divineness struck out; a theology with sin denied or minimized or apologized for; the cross reduced to an object lesson; culture substituted for the work of the Holy Spirit; saintship made a matter chiefly of self-development; retribution a figure of speech, and the pit of perdition? either filled up or spanned with a bow of hope.

Now Christian Psychology stands as the guardian of the supernatural. It believes that psychic processes are unable to account for the phenomena that arise out of the subconscious life of man. It believes that God's Holy Spirit is the origin of all spiritual movements in this life of man. It recognizes the fact that the supernatural reveals itself through the natural and its highest expression is in human life. Being born of the spirit is a supernatural process, and is the basis of all our claims upon God for spiritual and bodily health.

Yonder in the outskirts of Paris is a park, and there stands an African date palm. For years the palm had blossomed but never borne fruit. One spring the fruit set. The men who saw it could hardly believe their eyes, for there was not a tree like it anywhere in France. The story crept into the Paris papers. One day a gen-

tleman in southern France wrote that he had a date palm. He had discovered that there is an African bird that frequents the date palm. The next spring this gentleman saw two of these birds lingering about his date palms and their blossoms. After a week the birds disappeared. Then he telegraphed to Paris about them, and another week brought a message saying the birds had come to the park and were living on the date tree there. A second time the date palm flowered, set to fruit. From that hour the gardeners knew that the birds had carried the fertilizing pollen hidden in their wings and plumage. Long had the palm tree waited, impotent was it in itself, for the miracle of life must come from without, and God sent that new birth to the date palm.

And we must be touched of God. No amount of soul growth or ethical culture can bring a man into the spiritual kingdom. Psychology will fail to transform men unless it begins with regeneration. The blood of the Lamb has not lost its cleansing power and never will lose it; and the Holy Spirit will never grow weary in the washing of regeneration.


We also recognize that there are people who believe that a man is not religious unless he has gone through a certain definite experience, called conversion. Some think that this is all there is to religion. Others believe differently. They were baptized in their infancy, and when young were confirmed and they entered upon the service of the Christian life. If you speak to them about being converted, they do not understand what you are talking about. Their idea of religious

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life is a growth and a development. They do not believe conversion has any place in religion.

Now both are right, and both are wrong. One is right when he speaks about religion as a development of the soul. He is wrong when he believes that religious development did not have a beginning. The other is right when he believed it had a beginning, but wrong when he did not know that it had a progress and a development. There would be no growth of the plant unless first there was a crisis in the seed. On the other hand, there would be no plant if there was only a crisis of the seed. To get the plant we need both the crisis and the development. And thus it is with psychology and religion. The two combined give us the new man of thought and prayer, that grows and develops into splendid manhood.

Here then is our emphasis on soul saving, or character building, on the great eternal verities of sin and salvation and immortality, on good health and strong bodies through clean lives and the fruits of the Spirit. For this we stand. Any other position is to lower the flag of Christianity, is to betray our Commander, is to be defeated in our cause of truth.



III

PRINCIPLES OF HEALING

I DO not believe that Mental Healing is a religion. While it is done by natural law, and may be one of the means of God's revelations of Himself to the world, it should not be called religious. Because a law is beneficent, does not make it religious. The law of grafting is beneficent, but it is not religious.

Mental Healing is universal, and has affected the human race from the beginning. The law of suggestion reaches back to the infancy of the race. It has had a relation to all nations and tongues. The "pow-wow" of the Indian medicine man has scared away the evil spirits, and with their departure has come health to the patient. And the manipulations of the priests in heathen lands have had a healing value. To-day as never before the power of suggestion is understood and is being utilized for healing by many who, while not strictly religious from the orthodox view, claim to be healing by divine means, although if the exact truth be known, it is mental healing through the power of suggestion.

And this suggestion need not come from a teacher, or man. It may come from inanimate places and things. The Lourdes, France, where the Virgin Mary was supposed to have revealed herself to a peasant girl in 1858,

has its long record of cures. And a potato carried in the pocket has cured many of rheumatism. A hand covered with warts, rubbed with a toad, which was then thrown over the right shoulder, was soon healed. So whether it be ■ man, place, or thing, the result is the same, if the mind of the patient approaches it in the same light. It all simply demonstrates that the power of mind that reconstructs the body resides within the man, and that the law of suggestion reaches it whether the suggestion comes from faith in divine power or whether it comes from ■ potato. So far as the law of suggestion is concerned, the effect is the same when it reaches the subconscious mind.

In 1625, in the siege of Breda, a disease then known as scurvy broke out in the army. The men became depressed and sick, so that the Prince of Orange was on the point of capitulation. A so-called discovery was made by some wise man who knew the value of mental suggestion. Each physician took three phials of camomile, wormwood, and camphor and poured them into water and circulated the report that the marvelous medicine he had would cure the worst case of scurvy. The news went out, and as a result of the medicine, soldiers who had not been able to be on their feet for a month, soon became well and went on duty in a short time. So universal was the cure that it restored the army and enabled the Dutch to maintain the siege.

We now see why many schools which practice healing are dangerous. They may be absolutely out of harmony with New Testament teaching and yet heal through the power of suggestion. And because they do heal, many

good, yet thoughtless people, who are healed, accept the religion of such schools as true and God-approved. But we now know that the basis of belief may be false, although the result of the suggestion may be beneficent. We also discover that powers that are extraneous to the patient are dangerous. It is better for one to be ill in body and healthy in spirit according to New Testament doctrine than to be well in body and ill of spirit through denial or ignorance of the fundamentals of the faith of the Son of God.

To illustrate: There are no greater mental healers in this country than certain Hindu Yoga philosophers. All their lives these men have had training in psychic forces, and they are adepts in occult, or hypnotic healing. As a result of this healing, many accept the Yoga philosophy of religion, which is far from the Christian conception. And this same thought is true of many other "cult" systems. Thus we recognize that all schools of healing are not equally true or valuable.

The healing that is safe is based on demonstrable, inductive, scientific truth. If the healing is mental, it should be so understood, for then no deception is practiced. We admit that man has been ordained with powers of mind that make for his healing. But it is also more true that man has in him the forces that make for spiritual healing which touch all the powers and needs of his being. One may use the mental processes or he may use both mental and spiritual processes. Spiritualized mentality is the only true and safe healing for man.

This will be understood when we grasp the fact that

law rules the universe, from the atom in matter to the infinite law of the spirit. And there is no discord in law; all is harmonious; all expresses the Divine will. Nature is an expression of God. Law is His habit. The laws of God teach us many lessons. They are like the printed instructions at a railroad crossing: "Look out for the engine." They are like street lamps, which make traveling on our streets possible at night. They are like danger signals, red lights, placed in the highway to warn the traveler of the pitfalls and obstructions in his way. They are the teachers of history saying: "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee" (Prov. iii: 1-2). Laws wall man around; they dome man over; they make the ground safe and solid under his feet. He never escapes their rule for a single instant. They make for his existence, his happiness, his weakness, or his power.

And when we come to our bodies, there is a cause for our health or our sickness. There are laws governing the growth, the strength, the health, the longevity of man. There is a cause for the fever; there is a cause for the cough. Laws surround our physical being, and it is at our grave peril that we seek to evade or escape from them. Obedience to them is the price we pay for health, strength, and long life.

And when we enter the life of the spiritual realm we find God speaking to us in outward law. The law of duty is written in the Old Testament, in the civil codes of state and country. This law of duty is God's face unveiled, the secret of His desires, a copy of the

Eternal mind. It was given that it might be a friend to the friendless; a strength to the weak; an illumination to the darkened. Its mission is to instruct, to guide, to conserve, to discover action, to define conduct and decide upon the character thereof. Were all these laws of duty observed, the world would dismiss its ignorance, expel its sorrow, exclude disease, and put a throbbing heart beneath the very ribs of death itself. Laws then are simply the modes of God's working in nature, and in man. It is not law that governs; it is God.

And it will help to notice that God's laws are numerous; that they may interplay among themselves. Hence man is able to bring about a great variety of results at his pleasure, with no violation of law; simply playing one law against another. The chemist check-mates an acid, when it has done its work, by an alkali. The engineer plays the law of friction against the law of momentum, stopping his train as he pleases. And surely God can do the same in many ways.

Now we see that a miracle is not lawless magic. It is always according to law. Nature is God's continuous deed, and natural laws are only His uniform ways of working. They are not a barrier thrusting themselves between God and us. And the miracle is simply the law which we do not understand. What is a miracle to the savage who looks on the electric light for the first time is the effect of a law to Mr. Edison, who understands the laws of electricity. The miracle element is present only because we do not know enough of the operation of the spiritual law to understand how

the cures of the New Testament were accomplished. "We hold fast to miracles because they are fitting experiences of the spiritual events which they attend."

"We are unwilling to allow a surgical operation, which might take from us Christ as the supreme miracle of the Scriptures. Christ as the incarnate life of God is the real object of defense by believers. If for spiritual purposes this life seems to call for a miracle in the world of person and things, the miracle will be held fast as long as it serves the spiritual purpose—that is to say, as long as it ministers to the total life of the believers. It will help us to remember that as miracles did not bring God into the world, so neither can the explanation of them, if it is ever made, take Him out of the world." The whole question concerns not the fact, but only the method of the revelation.

Now what men have called the supernatural is made up of phenomena which they could not explain. The natural is what men have discovered about the supernatural. Natural law is what we have found out about the supernatural will. So-called supernatural phenomena are but driven eddies upon the great sea of the natural, over whose rising and falling tides God formally presides. God reigns, and the supernatural manifests itself through the natural and its highest expression is in human life. And we can find more to worship in a God who is able to keep this world moving in ceaseless harmony than in One who is able to manifest Himself only by occasional interferences with it. He is in our safety more than in our danger. To know Him is to love Him. To work with Him is to be

profited by Him. He is greater than the trivialities of accident or interruption. He is the eternal movement of the universe. He calls on us to be in partnership with Him in this eternal movement of perfecting the world because thus we are perfecting our own lives.

And how can we enter into this movement of perfecting ourselves? In many ways. But one way is of particular interest to us in our discussion of Christian Psychology. In the interest of harmony we have discovered that higher laws may modify or annul the forces of lower laws. It is seen that a lower law behaves itself differently in the presence of a higher law from what it does in the presence of another lower law. And in the harmony of law, when the lower law seems to have been abolished and its force seems to have been repealed, we discover that it only yields; it is swallowed up in the higher law, and there is no discord. To illustrate: Suppose I let go a knife with its open blade. What will happen? You say it will fall to the floor, obedient to the law of gravitation. Are you sure of that? Suppose I give it a flip with my fingers and send it up to stick in the ceiling? What has become of the law of gravitation? It is neither broken nor suspended. I have simply invoked the higher law of muscular energy, making it the servant of still another, higher than itself—the law of my personal will. I did not find it hard to do, nor do you find it difficult to believe.

It seems then that man can *play* upon these natural laws and make them do his will. As for the building, law pulls the iron beam down, so man asks the higher

law of steam to step in and send the iron beam up to the top of the great building. The car is heavy and has inertia, but that is a low law; so man makes the higher law of electricity step in and set aside the low law, and hurl the car forward. As soon as man finds out the lower laws of the ship and the train, he begins to set them aside with the higher laws of the steam and the ships commence to move and the trains to fly. And what are these laws in shops and factories, where silks are being woven and satins made rich and tools prepared for man's service, save illustrations of the flexibility of natural law?

Now let us turn to the supreme fact of the universe, human life. Man is an epitome of the universe. He has a body, soul (mind), and spirit. The body is the physical instrument of the soul, one in substance with the physical world. The soul is the mind plus all its volitions and choices. The spirit is the image of God, one in essence with the Infinite Spirit. Through the physical organism and its senses man is related to and takes recognition of the material world, its laws, facts, and movements. Through the soul man is related to and takes cognizance of the psychic realm, its laws and phenomena. Through the spirit, man is related to God and perceives the spiritual realm and its life. "Body, mind, and spirit make personality, and it is this that makes the difference between the animal mind and the human mind. Back of the harmony of the great universe lies intelligence, forming every relationship and demonstrating the power that mind has over matter. We must accept for the control of the body that law

which relates the mind to the universe. You can scarcely turn to the body without realizing that you have present in it every law that is seen or moves in the material universe; that there is a system of advancing order in organism from the lower to the higher, but no order of development in the animal kingdom reaches to the conception of self-consciousness."

We discover that this physical organism partakes of the nature of a machine. It is grandly organized. The human body is an epitome in nature of all mechanics, all hydraulics, all architecture, all machinery. It is fearfully and wonderfully made. It is a house for which we pay no rent. We are settled in it for life. It requires food, water, clothing, and air. When it is in order, we say it is healthy; when it is in disorder, we say it is sick. When it fails to function, we say it is dead. We therefore recognize that this body must have care and direction similar to a machine. What would be the effect of letting an automobile go uncontrolled? Suppose it ran the chauffeur? Would you ride in it? Now this body is intimately linked with personality and it is this linking together that allies it to the Infinite.

And personality contains all the laws of the material universe and all the laws of the spiritual universe. As the image of God, it bears in itself all the life and possibilities of the infinite Personality. As a physical organism, it bears the nature of the material universe. So Paul knew what he was talking about when he spoke of the natural and the spiritual, the touch of the finite with the Infinite. And the linking together of

these two makes it worth while to study this machine.

Now what do we mean by personality? Dr. Strong gives this formula: "Personality equals self-consciousness plus self-determination." This means that a person has the power of declaring his relationship to other objects and determining who he is and what he is. And this personality is susceptible of marvelous influence.

He led Israel out of Egypt; he smote Pharaoh with blight upon blight and judgment upon judgment; he divided the Red Sea water, and he walked up Sinai's burning slope; he looked the promised land over; he did many wonders—But Moses! Is not this the shepherd?

He wrote down for us the wonderful stories of God's Christ; he told us one story that would have been lost but for him, the parable of the prodigal son—of the wonderful father; and he gave many more things—But Luke! Was he not a country doctor?

He recorded for us the Sermon on the Mount, with its wonderful beatitudes; and he told us of the rock and the sand—it was a wonderful gospel—But Matthew! Was he not a collector of taxes?

He saw far into heaven; he told us how the streets are paved with gold, and all the walls are of jasper, and the great gates are made of single pearls; and how the harpers are ever harping on their golden harps; that Jesus is the light of that great city; he told us all this—But John! Was he not a fisherman?

He wrote fourteen books of the Bible; he it was who ascended the pinnacle of Christian experience and cried, "I am persuaded that neither life nor death,

nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God"—But Paul! was he not a tent maker?

He dreamed his wonderful dream that he called "The Pilgrim's Progress." Macaulay said it contained the finest English extant, and Spurgeon read it through three hundred times. He told us how man starts from the city of destruction and goes to the golden city of God—But Bunyan! was he not a Bedfordshire tinker?

He was America's Man of Sorrows; he put his great strong hand on the rudder of the ship of state, when she was in the worst storm that ever blew. And he stood up and declared "that the government of the people, by the people, for the people, should not perish from the earth." He was the greatest man the American continent has ever produced—But Abraham Lincoln! was he not a rail-splitter?

What is the lesson here? Where did these men get these great things? Who touched the mind and the spirit, and brought out these things from such humble lives? It was the touch of the personality with the divine. And it is that which makes the difference between man and the beast of the field. The true life then is not the animal life but the conscious mind of the flesh.

The true oak is not the scrub oak, dwarfed and gnarled, with twisted grain and frayed boughs. The true oak is the strong, beautiful pasture oak, erect, comely, and strong. The true apple is not the crab

apple, sour and puckery. It is the beautiful, juicy, colored Spitzenburg, a joy to eat, and a thing of beauty. And the true man is not the sin-defaced, passion-colored worldly man, but the clean, upright, pure-eyed man of God, ruled by his spirit mind.

This brings us then to the place where we can say there is a great difference between animal consciousness, which is the conscious mind, and personal consciousness, which is the superconscious mind, or the mind of the spirit. Mind does dominate matter, and the power to heal does reside in the mind, and men may heal who have no faith in God. But happy the man who goes into the realm of the spiritual and allies that to the psychical, for then the finite and the Infinite have come into the closest fellowship.

Spiritual healing then is different from mental healing, and from Christian Science. It is the work of Christ operating through the Holy Spirit in man. There is divinity in every system which is in accordance with the will of God; but healing through faith in the Lord Jesus Christ, by the power of the Holy Spirit, is as distinctly different from New Thought healing and Christian Science as metaphysics is different from God made manifest. Spiritual healing comes to man through the prayer of faith and regeneration; metaphysical healing comes as the result of an affirmation. In the mental, man is made conscious of what is in himself; in the spiritual, man is made to realize what God has for him. In the mental, man has body and soul as the content; in the spiritual, man has body, soul, and spirit as the capacity. In the mental, as a

man thinketh so is he; in the spiritual, man becomes what the gospel declares. In the mental, it is the development of a strong animal man; in the spiritual, it is the making manifest God's image in a new creation. In the mental, it is casting out evil by the stronger relative good; in the spiritual, it is the transmitting of the life of Christ to the spirit, soul, and body of man. Man as a healer addresses the subconscious self. Christ through His messenger addresses the superconscious mind, or the mind of the spirit. You can address the gospel to the mind, in the best logical form, and man will always be able to meet your argument with a better one. You can address it to the body, and it makes no response at all, but address it to the spirit, and the spirit argues and the man responds. The spirit of God has a correspondence in man. The mental activities are carried on through natural law. The same law obtains in the mental as in the physical. The spiritual activities are carried on through Divine law, the law of the Life-giving Spirit.

IV

THE CONSCIOUS MIND

WHAT is the mind? Surely it is not the body. Body has extension, resistance, weight. Body is divisible, movable, perishable. But the mind cannot be measured, weighed, or divided. It is what reasons, imagines, deliberates, and wills. It also has convictions, intuitions, and purpose. It is the man who commands the ship; the engineer in control of the engine; the player running his fingers over the keys of the organ; the man at the head of the army in command of the troops.

In Tennyson's "King Arthur" we read that when the king was wounded and about to die, he said to Sir Bedivere, "Lay me down, and let me rest my hurt." And he laid the king down. Then Arthur touched the brave sword Excalibur and said unto Sir Bedivere, "Take it now and go hence and go into the margin of the mere where you hear the waters lapping against the reeds and hear the wind blowing amongst the bushes, where the reeds touch finger and finger together, and take Excalibur and fling it far upon the surface of the mere, and then come back and bring me word, what thou sawest." And then Sir Bedivere took the sword, and when he saw the jewels shining on the hilt under the luster of the moon, he did not have the

heart to throw it into the mere and have all that beauty lost, so he hid it in the reeds and came back. And the dying king looked up to him, and said: "And what happened in the mere? What saw you?"

And Sir Bedivere answered, "I heard the water lapping amongst the reeds. No more, no more." And the king said: "False, false, false to a dying man! Go back and fling Excalibur into the mere." And at last, when Sir Bedivere came and took Excalibur, with all its jewels, and beyond all price in value, he flung it out wide, till it made lightning in the air, and then an arm clothed in white samite reached out of the surface and took it, and waved it aloft, and light followed its every movement.

The mind is the Excalibur of man. As he uses it, power and light follow its every movement. It can do mighty things. It can head a pin or a locomotive boiler. It can cut the eye of a needle or a great Hoosac Tunnel. Samson is weaker than a babe when contending with a jackscrew built by the mind. What is Hercules' lifting as compared to the mind's gunpowder? What would be David's sling against the mind's needle gun? What is the running of Cushi with tidings to David to the annihilation of space by the telegraph of man's mind?

Marvelous indeed is the mind of man. Think of some of its powers. There is memory. It is to the thinker what the surplus in the bank is to the banker. It is a storehouse of great supplies. With it we can retrace life, see the old home where we were brought up; see father's face; mother's face; recall the meadow;

the brook; the valley; the mountain; all the environment of youth. And then as we come down, the years of life pass before us like a panoramic view. "Memory is a library holding wisdom for to-morrow's emergencies; it is a granary holding bread for to-morrow's hunger; it is an arsenal holding weapons for to-morrow's battle; it is a medicine chest holding balms for to-morrow's hurts."

And there is the imagination of the mind. It is the constructive force in man. Working upon a piece of marble, it gives a fine statue; working upon canvas, it produces a great picture; working upon sounds, it brings forth wonderful melody; working upon words, it gives to us a great constitution.

And there is the reason of the mind. Reason sifts out things. It tells us the difference between cold and heat, sour and sweet, white and black; it tells us facts.

And then there is the will. It is the executive force of the mind. It cannot be overthrown. No weapons can batter down its walls. No science can bore through its defenses and search out its secrets. Character may be defined as a will acting in accordance with wisdom. It helps build the areas of the brain. If we desire to develop a music center, it is by the energy of the will that we work and study and persevere. The will does not furnish the ideal of music, however. The efficient means of strengthening the will is to lose no opportunity of putting good resolutions into practice. This is the faculty we must be thoughtful of. It is the vicegerent of God. It links man to deity and makes him omnipotent. When man admired the forbidden

fruit, that was emotion; when he determined to have it, that was choice. And sin hinges on choice. The wish comes first, and afterwards the volition. This faculty is separate from all others and rules them. It sways the senses; governs self-consciousness; dominates the thought; governs the judgment, for the heart sways the head; presents things favorably or unfavorably to the conscience; sways the emotions; is the seat of responsibility; and is the source of all freedom. Men stand, like worsted dealers, surveying various skeins of opinions, dyed in their own varying moods; and, when they combine them, they call the result a judgment, be it partial or impartial, prejudiced or unprejudiced. And the will sits by, like the mother of the French king permitting the massacre of St. Bartholomew.

And then the conscious mind is like a vast union depot with five great lines (the senses) running out into the world. Great train loads of power and influence are brought over these lines, to make man strong or weak. "Without the senses man would be a dungeon, but he may be a palace beautiful." The palace may be adorned through the eyes and the ears. It can be supplied through the sense of taste. It may be refreshed through the sense of smell. It can be protected through the sense of touch. Marvelous are the powers of these senses upon the conscious mind.

But we now notice that man's mind is a trinity, conscious, subconscious, and superconscious. It is not three minds, but one mind. There is no doubt that Paul recognized these distinctions when he spoke of "the mind of the flesh and the mind of the spirit."

And Jesus emphasized the same thought when He said: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Professor Hudson admits the conscious and the subconscious when he says: "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers, and each capable under certain conditions of independent action."

And the late Professor James of Harvard says: "It must be admitted that the total consciousness may be split into two parts, which co-exist, which mutually ignore each other, but are complementary."

We go a little farther and state that the total consciousness of man is not really seen until it is divided into three parts, which co-exist and are complementary to each other. And our third part is the mind of the spirit, or the superconscious mind. This, however, we shall discuss a little later.

The Conscious Mind, then, is connected with those operations of sense produced by external things and with volitional emotions and choices in life. Judgments, conclusions, convictions, ideas in countless formulations are objects that consciousness apprehends and comprise a part of the region of consciousness. It is a region of tangibleness and is the court of final appeal. God however does not appear in consciousness. We are never conscious of the Holy Spirit directly. The actual work of regeneration does not occur in consciousness. It occurs in the subconsciousness, but the result is pushed up into the conscious mind. By this mind, then, we know self as acting and being acted on. So

absolutely, however, is the conscious mind dominated by the senses, that it is "the mind of the flesh." Guided by God, this mind makes of a man a Milton; enslaved to sense, it gives the world a Byron.

If then the conscious mind is a "sound mind," happy the possessor. It will be like a huge banyan tree, rooted beneath, pointed above, and spreading on every side, swaying combination of leaf and bud and beauty, beneath whose beneficent shade hundreds may repose. But if it is a mind of the flesh, touched by sin, it is gnarled and stunted, confined in its location, diverted in its direction, shortened in its branches, partial in its flowers, imperfect in its leaves, and tipped with stinging thorns.

Therefore we see that the conscious mind must have mental currents that are just as real as are currents of light, heat, electricity, and they exert an effect upon all within their field of influence, but only so far as those persons come into harmonious relation with the thoughts. "Each kind of thought has its own rate, degree, and character of vibration. There are shades and degrees of harmony and inharmony between these rates of vibration, just as there are in music. We attract our own kind of thought-waves to us; we repel our opposites. We have the right and the power to establish our rhythmic rate, and are attracting to us that which is in harmony therewith. We are establishing mental connections with others of our own mental kind. Are we selecting mental company worthy of ourselves and conducive to advancement, power, and betterment?"

Mind is a form of energy, and has dynamic power. So every mental activity involves the production and manifestation of energy. There is a burning up of brain substance when we think, just as there is a burning up of bodily tissue during a physical motion, or just as there is burning up of the gasoline when the automobile is sent speeding on its way.

We have also discovered that the mind, when once aroused, will take us much faster than our strength will allow. Hence, if we are not careful, we find weakness of body and general debility coming upon us.

We have also learned that over-exertion of the conscious mind brings insomnia. The cares of the day are followed up into the night, and prevent the necessary condition of unconsciousness and absolute rest from setting in.

We should be careful not to use the conscious mind at night. Many find their best thoughts coming at this time, and there is a temptation to classify and arrange them. Writers especially are tempted along this line of mental activity. Business men also find their minds working strongly and are apt to go over their business plans for the morrow. This will result in an exaggerated conscious self that will keep back the subconscious life, which ought to work for our physical strength and recuperation at this time. Nervous derangement often begins in this way. The night time ought to find us relaxing, changing our thought, and the conscious mind becoming less active.

Hysteria, as well as neurasthenia, is the result of a weakness in the conscious mind, and a predominance of

all the impulsive, emotional, egotistical manifestations of that which constitutes the subconscious self. Mental rest is the cure for such troubles.

In our next chapter we shall learn something more about this conscious mind in its relation to the subconscious mind. We are coming to a very interesting story.

V

THE SUBCONSCIOUS MIND

HISTORIANS have been stirred with curiosity and interest as to the mystery of "the man with the iron mask," who was shut up for the greater portion of his life in the Bastile, and who died and received a nameless burial. Who was he? is a question that has been asked by everybody who has read the story, and no positive answer has been given. It has been conjectured that he was a natural brother of one of the last kings of France, and that the mask was fixed upon his face to hide the royal features it bore. He might have proved a formidable rival to the throne; and to appease the jealousy of the reigning monarch, and keep temptation out of the way of those who would have rallied to his side, the secret was kept to the end and buried in his grave.

To-day philosophers and psychologists are stirred as to what the subconscious mind in man may be. And the answer affects the whole world of humanity. There is no doubt but that it is a brother of the conscious mind, and that it wears a mask. But this mask has been partially torn off, and the revelation is one of great importance to us all. We have discovered "royalty," and the king is coming to his throne. Every day brings him nearer his crowning.

It is agreed to-day that the choice of a term to express the psychic field which lies without consciousness is subconsciousness. It is so called because it seems to underlie as a substratum the region of consciousness. It describes the absence of knowledge on the part of the soul of certain conceded activities. Where it lies in the cerebral world we do not know, and it matters little. So to-day the factors of experience not appearing within the range of consciousness are assigned to the subconsciousness.

The relation of these two fields is one of great interest. Where one begins and the other ends is impossible to tell. The conscious mind is the Columbia River, which flows within the larger life of the subconscious mind, which is the Pacific Ocean. The two mingle their waters and they intercommunicate. The strength of the river is conducted to the ocean, and the agitation of the ocean is transmitted to the river. Some writers compare these two fields to an iceberg. That part above the water is the conscious mind; that part under the water, which is much larger, is the subconscious mind. Or there is the figure of the sponge and the water. The sponge is the conscious mind, and the water is the subconscious mind. This figure shows how closely related the two are to each other.

Another fine illustration is that the pilot on the ship directing its way is the conscious mind, and the engineer down in the hold keeping up steam is the subconscious mind.

From these figures of speech we see that the conscious mind acts; that the subconscious mind reacts.

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The conscious mind determines what to do; the subconscious mind furnishes the mental material and power to do.

The highest function of the conscious mind is that of reasoning. The subconscious mind takes knowledge of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions; it has perfect memory; it is the residence of inspiration, invention, and genius. It has spiritual perception, telepathic power, clairvoyant ability, and kinetic energy. It has creative power over the body; presides over all tissue change through cell productions, and controls all of the vital functions of the body, such as digestion, assimilation, circulation, and the heart action.

Professor James says about the subconscious: "It is the abode of everything that is latent, the reservoir of everything that passes unrecorded or unobserved. It contains, for example, such things as all our momentarily inactive memories, and it harbors the springs of all our obscurely motivated passions, impulses, likes, dislikes, and prejudices; our intentions, hypotheses, fancies, superstitions, persuasions, convictions, and in general all our non-rational operations come from it. It is the source of our dreams, and apparently they may return to it. In it arise whatever mystical experience we may have, and our automatism, sensory or motor; our life in hypnotic and hypnoidal conditions, if we are subject to such conditions; our delusions, fancies, ideas, and hysterical accidents, if we are hysteric subjects; our supra-normal cognitions, if such there be, and if

we are telepathic subjects. It is also the fountain head of much that feeds our religion. In persons deep in the religious life, as we have abundantly seen—and this is my conclusion—the door into this region seems unusually wide open; at any rate, experiences making their entrance through that door have had emphatic influence in shaping religious history.”

This extract shows us how important the study of the subconscious mind is, and what it means to our whole life.

We are now ready to make the statement, that the subconscious mind is greater by far than the conscious mind. The subconscious mind is the natural self; and the conscious mind is the artificial self. Conscious action is always weak. If I should ask any of my readers to walk up upon a platform and to think how they were walking, and to note every movement of the body, they would not walk naturally, but artificially. The same would be true if I should ask one to play the piano, to work the typewriter keys, or the telegraph instrument consciously. All such would do it weakly and blunderingly. Only as such do their work subconsciously do they do it well.

I remember that one time I had an address at a great congress, which came the last evening of the session. One of my good friends came to me at noon of that last day, and said: “Now, Dr. House, the big thing of this convention has not been done, and it’s up to you to do it to-night.” Immediately I knew that I would not do the big thing, for I had been made self-conscious by my brother’s statement. All the after-

noon I worked hard to get that thought out of my mind, but I could not do it. And I did not do "the big thing of the convention."

The speaker who prepares carefully with his conscious mind, and then allows his subconscious mind to direct and bring to his aid the forces of inspiration therein, is the great preacher, and the man who moves his audience. Reserve power, ease, delicacy, fire, and strong movement are subconscious.

The subconscious mind can be educated, and when carefully trained is a most excellent servant. But left to itself it can become a fearful master. The thoughts, desires, intentions, feelings, and choices of the day affect this real personality of ours. A quiet faith in God will help this great reservoir of power. All wrong thoughts, and burning passions, and harmful impressions ought to be eliminated from the mind ere we fall asleep, on account of the effects on the life of the body and spirit. This subconscious mind will do what it is given to do. It will recharge the body with the kind of power it received. Hence the injunction by Paul ought to be noted: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

One writer says: "Consciousness and subconsciousness are one in essential nature, except the latter lies deeper and receives the impressions from the former and utilizes them for the life. Hence, when conscious-

ness returns after sleep it brings with it suggestions that have passed down into subconsciousness. If worry, malice, envy, and ill will were in the mind when you went to sleep, they will be in the conscious mind when you awake, and, on the other side, will have produced an effect that will be adverse to your feelings and physical condition. If you went to sleep with a good feeling for everybody, trusting in God and His providence, forgiving any that have injured you, and desiring to help all you know and meet, in the morning when you awake you will feel happy and physically you will be rested.

“Whenever you feel depressed, or have the ‘blues’ in the morning, you may know that you have not treated the subconscious mind as you ought, and that you have violated some laws that are visiting their penalties upon you. The conscious mind ought to be serene for one or two hours in the morning, so that the subconscious mind could pass up what is best and noblest and the results of the new life and thoughts which have entered and grown in it during the sleeping hours.

“The conscious mind deals with the sense life and the rational methods of reaching conclusions, but the subconscious mind deals with the intuitive and the spiritual life and works out plans and purposes that are far beyond the ordinary. It deals with the fundamental and enduring things of life, and he is unwise who does not heed its warnings and follow its directions. There is everything to gain by a careful training of the subconscious mind.”

Hence we note that the subconscious mind is the great seed plot in which thoughts have been dropped or planted to come up later in our life. It is the great workshop, where things are being fashioned which will adorn or mar our character as well as our body.

The subconscious mind, then, is what we build up. Out of it will come nothing darker than we have put in; nothing brighter than we have given it. It is always in harmony with the personality; different, we may admit, from what we think we are, but not from what we really are.

Let us now turn to some of the most important things about this subconscious life.

First, it is the storehouse for memory. A few years ago you saw something that interested you, and yet after a little it disappeared from your consciousness. But yesterday, as you were talking with some one about earlier days, it suddenly came up, and you recalled all the incidents as they occurred. Where had the incident been in the meantime? It was not lost, since now you recall it; nor wasted, seeing that you used it yesterday. We say it has been out of mind. Has it? That is the province of the subconscious. It was there, awaiting some action that should bring it up again to your conscious mind.

Second, note that this subconscious has great reserves. In times of emergency people do things far out of the ordinary of life, and strength is imparted which seems to be beyond the human in us. A mother finds herself able to do things in times of danger which she never would have thought possible in times of quiet.

A man is astounded to find within himself forces which he never realized were there until a testing came.

How often a frenzy of thought comes to a speaker or a writer, which simply amazes him. It has been said that over ninety per cent of our mental processes are performed on the subconscious plane. Stevenson informed his friends that he was indebted to subconscious mentality for his great works of fiction. "Dr. Jekyll and Mr. Hyde" was thus produced.

I recall that in my own life the best address I ever made in eloquence and effect was on the spur of the moment without any preparation for it. I was in Greenville, South Carolina, with my regiment, the Fifth Massachusetts U. S. V., after the Spanish War was over. The people of that state desired to show their cordiality and good-fellowship to the first New England regiment to enter its borders since the Civil War. So a banquet was prepared and the officers of this regiment and the general of the brigade and his staff were invited guests. After the serving of the dinner, Colonel Hayne, grandson of the great Hayne, gave the address of welcome for the state and city to our officers. It was a masterly oration, full of fire and fine sentiments of good will to the North. I wondered who was going to make the reply. My colonel was no speech maker, but a brave officer, who knew how to handle men. When the address was over he arose and said: "I am no speech maker, and I shall not attempt a reply to this fine address, but we have with us one who is able to respond for us officers and our great state of Massachusetts; the chaplain will make the reply." I was

taken by surprise, but arose amid the clapping of hands, and got my first breath. The first sentence that came to me I gave out, which was this: "If any man in this room has reason to hate you South Carolinians I am the man, for you killed my father. He was mortally wounded at Fort Wagner during the Civil War." A look of astonishment came over the faces of all present. "Had the chaplain lost his senses?" everybody asked. No!—I went on, and now my subconsciousness came to my rescue. "But if my father had lived, and had come back here, and stood where I stand to-night, would he bring words of hatred? No! Neither do I as his son come with words of hatred." Then I pictured the great men of South Carolina, and then the great men of Massachusetts, and after fifteen minutes of rushing words and heightened memories and moving speech, I turned to Colonel Hayne, and I said: "Here is the hand of the son of a Union veteran to the hand of the son of a Confederate veteran; here is the hand of Massachusetts to the hand of South Carolina; here is the hand of the North to the South; will you take it to bury all animosity, all strife, all criticism, all disputes; will you take it for one country, one flag, one united people, for all humanity? I know you will." And as I thus spoke he arose, and taking my hand, he clasped it, and as I stopped, he was sobbing, and then I heard sobbing all over the room; and then—they all leaped to their feet and gave cheer after cheer, and I sat down and cried myself. It was a feat of the subconscious mind.

Third, the subconscious controls all the natural func-

tions of the body. When we fall asleep at night, the conscious mind is apparently dead. The five senses are asleep. Yet the heart action goes on; the digestion goes on; the circulation goes on. What is it that holds the organs together so that to-morrow morning when the conscious mind awakes, all is ready for the day's work? We call the human body a machine, and so it is. But a machine must have an engineer, a mechanic about, to take care of the engine and its repairs. Our engineer and mechanic is the subconscious mind.

Now the subconscious mind is the supreme physician. "As a man thinketh in his heart so is he." Habits of life and action can change the functioning of the organs of the body. And the power that can change habits is thought. Change of thought will produce a change of character and physical condition. It has become a scientific axiom that every thought has its corresponding effect on the whole or some part of the human body. The mind can both create and cure disease. Think disease; keep on thinking disease, and it will come. You think, then you act. An effect follows your act, which is good or bad. Thoughts are always first; acts are always second; effects are always last.

"Thought has vibratory energy and can affect every cell of the body. Hence, the more strongly, intently, and definitely we think, the greater the effect on ourselves. The exercise of the will also enters into the impression made on the body. Having a picture of what we desire to do and be is also an assistance in securing what we want to be. The subconscious mind holds the key to health, character, power, and perfection."

Our bodily health then depends to a large extent on what we give to the subconscious mind. We have thought of the spiritual nature in the church, but we have not thought much about the body. But we should. It is the tenement of the spirit; it is the machine for the spirit's work; it is its organ; its harp. If it be out of tune, then comes discord, possibly death. We should think more about its care. Memory and conscience are no more a divine gift than are the muscles. It is as wicked to sin against the stomach as it is to sin against the judgment. It is as fully a matter of duty to keep the blood pure as it is the imagination.

A cross man is an ungodly man. Surliness is one form of impiety. Now when a man's nerves are on fire with neuralgia, his muscles wrung with rheumatism, his stomach possessed with the devil of dyspepsia, he is in a strait jacket of temptation. Evil has him at a disadvantage; he fights against odds. That is a true saying which says: "Disease, thou art a knife whose edge is at the throat of happiness, whose point is in the very vitals of man's desires."

I think it would be almost scriptural to say that if men do not change their course, that their body will rise in the judgment to condemn them. It will tell its wrongs. How it was cramped, pinched, and distorted; how it was overtaxed and worked like a slave; how it was burnt with fevers that might have been avoided and flung into great cauldrons of fire; how lust brutalized its sensibilities; and how life was made to be one long agony. May it not be true that many a man who was neither a thief nor a murderer shall then discover

that the sin of his life was his neglect and abuse of his body? We must now forever remember that our subconscious mind takes our thoughts, our impulses, our desires, our ambitions; high or low; right or wrong; and translates them into our physical organism.

Fourth, the subconscious mind has much to do with our age and physical appearance. What the subconscious mind is taught to believe it will accept and carry out. For all the generations of men the subconscious mind has been taught that man ought to be old when he is sixty years of age. From the beginning of youth the thought has been impressed upon the conscious mind that old age and infirmity comes at fifty and sixty years of life. Why shouldn't man be old under such circumstances? He can't be otherwise, for the subconscious has thus been trained. But let a man state to his subconscious mind that he is going to keep young in spirit and life, and he will be the man who will hold his age and powers. To-day there are men and women of seventy years who have the glow of the morning on their faces, and the elasticity of youth in their walk, and alertness in their mental faculties that belong to a man in the prime and vigor of health and life. How came this youthfulness? The eternal life has struck the subconscious mind, and it is bringing forth what has been given to it.

Fifth, the subconscious mind plays some important parts in our experiences which we did not know how to account for before. It never sleeps; if it did all the functions of the body would cease and death would come. By its intuition it gets many things of great

importance to us, and often breaks through into the conscious mind and gives us warnings of danger.

Homer Davenport's father was a surveyor, and one time he was sent into the eastern part of the State of Oregon to do some surveying. He and his men camped out under the big trees. It was his custom to retire about nine o'clock and to get up about four o'clock. He did not need any alarm clock, for promptly at four he always awoke. One day a fire broke out in the woods, and he and his men had to fight it. They thought it had been all put out. And so as usual they retired at nine o'clock. About twelve o'clock a voice awoke Mr. Davenport, saying: "Get up quick; that big tree yonder is about to fall." He rushed over to it, and discovered that it had been burning all night and was about to fall in the direction of the tents. He had barely time enough to get his men out of the tents when the great tree fell upon them and crushed their contents. What was it that warned Mr. Davenport? His subconscious mind saw the danger, and broke through to the conscious mind and gave it warning.

And we now know that the subconscious mind is able to send and receive telepathic communications. It can receive thoughts and messages from another mind under certain conditions. Thought transference is one form of this power, and it is conditioned on the sympathetic condition between minds, keyed together.

Telepathy is the mental ability to send and receive by the mind thoughts and images without the aid of the senses. We do not know whether this comes from a universal mind in which finite mind may communicate,

or whether it is a universal ether, that is sensitive to thought and its influence.

"Absent treatment" is one of the great results of telepathy. But so far the good of this kind of treatment is the auto-suggestion of the invalid. Experiments are proving, however, that thought somehow is carried to another mind and is understood without any visible means of transference.

I once made a test of what telepathic communication can do in one of my churches. One Sunday morning I noticed that there were no flowers upon the pulpit, and I immediately sent this message out over the congregation to see if any of my class in psychology would get it: "I want flowers here next Sunday." At the close of the evening service several of the class were standing at the rear of the church, and I said to them: "I sent a message out over the congregation this morning; I wonder if any of you received it?" Immediately one of my members said: "I got it; you wanted flowers. You shall have them next Sunday morning." The scientific world recognizes telepathy as a power of the subconscious mind, and one that can be cultivated and developed.

The subconscious mind is related to every part of our life. It is related to the conscious mind in its waking hours. It is related to prayer, and Spirit; and finds its greatest energy through them. It is related to other minds through the power of suggestion. It is related to our recovery from sickness; it is related to all things, here and there.

VI

THE SUPERCONSCIOUS MIND

THE mind in its construction reminds one of what a lapidary calls a crystal inclusion—that is, a gem within a gem. The subconscious mind, for example, is like a beautiful sapphire from far-away Ceylon. The sapphire is valuable in itself. It is opaque and of a milky white color; but it is more valuable for what it contains. The inside is so full of tiny six-sided crystals that when the light strikes on its surface you see a beautiful star of six rays flashing like a snow crystal. The subconscious is the sapphire; but the superconscious mind within is the six-rayed star.

May we not say that the keyboard of a great organ stands for the whole mind; that we need the lower, middle and upper banks to bring out all the beauty and harmony of the mighty organ! So the mind, conscious, subconscious and superconscious, when unified and combined in perfect accord, brings out the grandeur of man's being. And this superconscious mind stands for the upper notes of this wonderful keyboard.

If we go inward, we come to a shrine where dwells a spirit. This agrees with Job 32:8, "There is a spirit in man." What is this spirit? It is not the

body. It is independent of it; it uses it, and yet it transcends it. Bunyan was confined in prison, but his spirit climbed the Delectable Mountains and passed through the gates of the Celestial City. The body may hamper the spirit, but cannot imprison it. Body and spirit are not identical.

The spirit is not mind. One is "pneuma," the other is "nous" in the Greek New Testament. Mind is the interpreter, the messenger of the spirit. The mind of man reflects the image of God very partially. We cannot think of the intellect of a man being like that of his Maker. The Divine Being does not think or reason as man does. "His thoughts are not our thoughts." So "if the kingdom of God is within you," it must be in spirit. If man becomes like God again, it must be in spirit. In the Scriptures, God is called, not the Father of our intellects, but the "Father of our spirits" (Heb. 12:9). And James 3:9 says of men: "Which are made after the similitude of God."

The Lord not only "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," but He also made him "in His image." And this "image" gave him a spirit. If this is not so, why do we read: "The spirit shall return unto the Lord who gave it" (Ecc. 12:7); and: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations" (Jer. 1:5)?

Ruskin said: "The basest thought possible concerning man is that he has no spiritual nature."

Campbell Morgan says that Gen. 9:6 shows that "no man has a right to destroy that which was made in the image of God. By the act of sin, the image and likeness of God in man was not destroyed but defaced, and in all Old Testament history is seen a degraded ideal." This expression is never used in the Old Testament after Gen. 9:6.

In the New Testament after the completion of the work of Christ, the expression is restored in the writings of Paul, 1 Cor. 11:7; 2 Cor. 4:4; Col. 1:15. He declares that the original ideal may be restored through the work of Christ.

Life would be an insipid, dull, unattractive thing, if the spirit was not in it. It would be like a figured window, which is only bits of colored glass till the sunshine gleams behind it. But how grand the window is when lighted; it flashes into purple and gold, and breaks into the colors of the rainbow. And your life is great because of a spirit in it; and beautiful and sublime when lighted by THE HOLY SPIRIT. Remember that "a spirit" is not "The Holy Spirit." This spirit is "the proper organ for communication with the divine and is quickened and illuminated thereby." That Paul considered a finite spirit to be a constituent of the human individual as such is made evident by his references. "He is the image and glory of God" (1 Cor. 11:7). Paul makes the claim here that every man has the image of God, and therefore has the inborn capacity to recover the lost image and be transformed again into a God-like life. "The Spirit itself beareth witness with our spirit, that we

are the children of God " (Rom. 8:16); "For what man knoweth the things of God, save the spirit of man which is in him?" (1 Cor. 2:11); "That the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5); and that pre-eminence was assigned to the spirit is seen in 1 Thess. 5:23, where Paul says: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Man has a body, a mind, but he is spirit; a spirit in prison. Call him animal, but he is a spiritual animal. While destitute of the Spirit, he is spiritually undeveloped. Higher life is engendered within, being unvivified by the Spirit of God. But in his inmost nature he is allied to the spiritual kingdom. For that kingdom he was made, to that he properly belongs, and in that kingdom he ought to live. A great physician has said: "That there is something in man which was never born, is never sick and never dies." We may call it the God principle, the Christ within us, the divine principle, the spirit force. But I prefer to call it the superconscious mind.

Accordingly, as man lives in one part of his nature more than another, he is designated carnal, natural, or spiritual. God divides men into classes, spiritualists and sensualists. Spirit men, body men. Let the body master the spirit, and you have a sinner. Let the spirit master the body, and you have a spirit man.

Now the distinction between soul and spirit ought to be clear in our thought, if we are to realize the worth of Christian Psychology. The word soul, as used in the Bible, has manifold meanings. The word is often

used to signify the whole man, as when Peter speaks of eight souls beings saved in the ark. It may mean simple life, as "let the enemy pursue my soul and overtake it." It may refer to a dead body, as when David, speaking of Christ, says: "Thou wilt not leave my soul in hell." It may also mean a living body, as when, speaking of Joseph, the Psalmist says: "He was laid in iron."

The word soul is used, also, for desire, love, inclination, in such passages as the following: "If it be your mind;" and "the soul of Jonathan was knit with the soul of David."

And then the word is used to signify that active, working principle in man which reasons, and remembers, which loves, hopes, and fears, which adores, resolves, and aspires. Such passages as: "And may your spirit and soul and body be preserved entire;" and "abstain from fleshly lusts which war against the soul;" and "fear not them which kill the body, but are not able to kill the soul;" illustrate these meanings.

We now turn to two words in connection with soul and spirit that are interesting: "Psyche" and "Pneuma." "Psyche" is always used in connection with corporeal form. It is that designation of man which includes his animal nature. Man is built up tier upon tier. At the bottom is the flesh, the earth principle, which he received from the dust of the ground, and which was originally good, but has been degraded. This is the part from which the strongest temptations spring. This is the "Soma" of man; or his body.

Above this is the "Psyche," the soul and life principle, which man has in common with the animals, and by which he is united to the lower creation. This is the animal life or soul called "Nephesh" in the Old Testament, in such passages as Gen. 19:17, where we read: "Escape for thy life;" and Gen. 2:7, "And man became a living soul."

In the New Testament "Psyche" also stands for life and soul. Such a passage as Matt. 10:28, which says: "And fear not them which kill the body, but are not able to kill the soul," gives one interpretation and Matt. 2:20: "They are dead which sought the young child's life," is another interpretation.

"Psyche" is never attributed or used for God, or for angels; they are spirits. In the light of all Scripture I find that the spirit of a man is the medium by which he lives in communion with God; this life is the medium by which he lives with all life; and his body is the medium by which he lives in communion with the material world; and his soul is the man himself. "Psyche" is also the seat of understanding, and the reason. So that soul is a broader term as used by the New Testament writers, than spirit, and includes the whole of man's spiritual and rational powers. "Psyche" is the person composed of spirit and body. But Paul gives us the true trichotomy of man, when he prayed for his Thessalonian converts that they might "be preserved blameless in 'soma' (body), 'psyche' (mind) and 'pneuma' (spirit)."

But how is the "Pneuma," or spirit, to be distinguished from the "Psyche," or soul? It is the capac-

ity by which we may know God, and come into relation with Him. According to Justin Martyr, the spirit resides in the soul-house, as the soul resides in the body-house. Delitzsch puts it this way: "The spirit is the internal of the soul, and the soul is the external of the spirit." Ellicott says: "The spirit is the shrine of the Holy Ghost; the soul may be regarded more as the region of the feelings, affections, and impulses, of all that peculiarly individualizes and personifies." Auberlen says: "Body, soul and spirit are nothing else than the real basis of the three elements of man's (natural) being, world-consciousness, self-consciousness and God-consciousness."

Spirit, therefore, as distinguished from soul, seems to be invested with an ethical quality. It is the capacity by which we may apprehend and reflect God.

The soul should be used to denote the invisible, intangible, immaterial part of the human being which is the living inhabitant of the body. It is one's self. It is the "ego," I; the "tu," thou.

The soul also stands for the mental, the intellectual, the psychical man. Paul in 1 Cor. 2:14-15 declares: "But the (Psychikos) natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he get to know them, because they are spiritually discerned. But he that is (Pneumatikos) spiritual judgeth all things." The soul then is natural, mental.

Man before he is regenerated, in his natural condition, is called in the New Testament the psychical man, ■ man having only the "Psyche" relationship,

a man with the animal intelligence, affections and passions. When he is begotten of the Holy Spirit of God, he is called the pneumatical man—man endowed with the “Pneuma,” or spirit. And we get help here by turning to James and reading where he says, speaking of worldly wisdom: “This wisdom descendeth not from above, but is earthly, psychical, demoniacal” (James 3:15). And Jude, speaking of scoffers who mock at religion and walk after their own ungodly lusts, says: “These be they who separate themselves, ‘psychical,’ having not the spirit.” And in Heb. 4:12, we have a statement which gives a good distinction between that which is mental or natural and that which is spiritual. The words are: “For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder (separating, or distinguishing between ‘Psyche’ and ‘Pneuma’) of soul and spirit.”

And that the Word of God does make a clear-cut distinction between the intellectual and the spiritual may be seen in 1 Cor. 14:14-15, where we read: “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also.”

In many places the spirit is spoken of when it cannot be the same thing as the mind. For example: “That which is born of the Spirit is spirit.”

Mind, intellect, understanding, reason, are different words to express acts of the soul when it is thinking.

It is convenient to have them all, as there are shades of difference between them. When we speak of the soul as thinking, we call it mind; as gaining and possessing knowledge, we call it the intelligence or intellect, as apprehending the meaning of a proposition, we call it understanding. When it enters upon a logical process for knowing truth, we call it reason. We shall not be far astray if we say, in summing up: the mind thinks; the spirit feels.

That the spirit is superior to all, is seen in the fact that the future life is described in terms of spirit rather than of soul. It is at least significant that it was His Spirit that Christ commended into the hands of God. And the dying Stephen said: "Lord Jesus, receive my spirit." "Pneuma," and not "Psyche," is the word used by Jesus and Stephen.

Hence we conclude that the soul is the mind that records and preserves impressions, that it is the storer of deductions and the parent of thought. And the spirit is the organ of divine life, the seat of divine indwelling, the means of communion with God.

From the soul (mind), then, emerge the things which have been deposited there by race inheritance, suggestion and memory. From the spirit emerge things which have not come from race experience or individual experience, but which come from God.

Hence, we claim that the superconscious mind is that which distinguishes man from the highest below him and allies him to the highest above him. It is that which is not of this world-order. It is that which brings our attention to the things of another world. It

is the one point at which God, Who is Spirit, could enter man's life. It is the true shekinah in man.

There is no doubt but what there is in every man a little chapel erected to God. It is not the business of the preacher to set up an altar there. When he preaches the Gospel of Jesus Christ there is a response within man. But no animal beats its breast and says: "God be merciful to me a sinner," when the Word is preached. But men do this in all parts of the world.

The capacity to realize higher ideals constitutes the distinction of man from animals. Man was created with a view to the emergence within his consciousness of the self-revealing and self-communicating principle of the divine nature. Augustine voiced the truth when he said: "Thou hast made us for thyself, and our hearts are restless till they rest in thee." Campbell Morgan says: "The great statement that He is not far away from each one of us; for in Him we live and move and have our being, has reference not merely to the company of the saints, but to all men." He says again: "Man essentially is spirit; his present body being his probational dwelling place, that through which he expresses the fact of his own being. It is in spiritual essence that man is made in the image of God."

"Man is a ruined instrument. He nevertheless retains, though in an impaired form, the natural elements which constitute the divine image. There is therefore a constant demand in his nature for that for which he was created."

We hold to the fact that the Divine Presence is in

the depths of a man's being. How do we know that the voice which speaks to us is divine? Only upon the presumption that there is something in man that is divine. "The God within man recognizes the God without man." The natural man has provisionally a spiritual side in his nature, made up of his conscience, will, affections, and emotions. True, it is nothing when compared with the spirit of the man who has experienced the second birth and has been made a "temple of the Holy Ghost." Then, "He dwelleth with you and shall be in you." But it is that part of his nature which the Divine Spirit may reach in His endeavor to win him to Christ. The superconscious mind is a prophecy of what we may be.

Augustine, lamenting his long absence from God, exclaims: "Too late I loved thee, O thou Beauty of Ancient Days; behold, thou wert within, and I without, and there I sought thee—thou wert with me and I was not with thee."

There cannot be any doubt, but what God's purpose is to give man a spiritual experience. Hence man is in essence and permanently a spirit. Only on his lower side is he related to the animal world and the physical order. On his higher side he is related to the Holy Spirit, and can have communion with Him.

Until recently, many have not conceived of the race as still under the creative hand of God, but rather as ruined by Adam's fall. Man has been thought of only as a rebel and apostate. God has been thought of as One who held no relationship with His child. Sin had

cancelled this relationship. God was Father to the redeemed man alone.

But today we see that man is living in the place assigned to him, and that God is still cherishing the life which He gave man. God does have a permanent relationship to man. For the being whom He is making is still under the process of creation. God is not through His work, but is still busy producing beings destined to become "the sons of God."

The fact that man is a sinner still leaves the sinner his Father's child. The child's disobedience cannot "unFather God." Nor does it remove the sinner from the universe which is his Father's dwelling place. "A child's transgression should not annul the father's interest, nor cancel his parental responsibility. If on the human plane a child's misdoing increases both parental interest and responsibility, how much more in the case of the Eternal, who is not only Father, but also Creator." Again, "a child is not held responsible for being born a deformity, nor for carrying the taint of evil in his blood. He is responsible merely for his own conduct. Not only so, but the All-Father in justice as well as compassion, works divinely to eradicate the child's disease and to develop its life." We would not be far astray if we should say: Original sin is our modern heredity. "Neither the human heart nor the moral sense will, for a moment, consent to regard an inherited tendency toward evil as belonging in the same category as conscious choice of evil."

The original relationship between God and man was interrupted but not broken by sin. Conscience is one

proof of this fact, and the fact that we can be restored is another. Man bears in his life the effects of the fall, but not the sin of the fall. Sin originates in a free spirit, when sufficient intelligence and maturity are attained; so that the person can take responsible self-action. Thus every one, like Adam, has his choice to make; his innocence to mar; his moral self-hood to discover. The whole experience is original in every being. Sin is not transmitted to us, but the results of sinning. It is the effects of the sin that fall on posterity, not the sin itself (Ezek. 3:18-20).

Theology will be more helpful when it is taught that no babe is born condemned of God, and that no mother is given a lost soul to nurse. Our feeling toward God will be sweeter and more worthy when we come to realize that every finite spirit committed to parental love, comes warm from His heart, and bears in its being the life of the heavenly Father.

As sinners, however, we are not an expression of God. As long as we are perverse, our communion with God is interrupted. And "as all have sinned," our spirit will need the Holy Spirit. Apart from the miracle of regeneration, no man will have a true vision of God, or the true spiritual life. Many teachers are declaring today that all men are the sons of God. While this is true in one sense it is untrue in another. No one can become spiritual sons, unless they receive the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God" (John 1:12). When the Pharisees claimed to be the sons of God, Jesus replied: "If God were your Father, ye would

love me. Ye are of your father the devil " (John 8:42-44).

The new birth into full spirituality is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). All men whose superconscious minds have not been touched by the Holy Spirit, and the Word of God, are living in the flesh. And "they that are in the flesh cannot please God" (Rom. 8:8).

Christianity, then, is the relationship of personality to Personality—the Personality of Jesus Christ to the personality of man; the touch of the Superconscious Mind Holy Spirit to the superconscious mind spirit of man. "He who knew no sin was made sin that the sinful might be made the righteousness of God in Him." And until we let the Holy Spirit touch our spirit, we are shut up in the senses, and function through our outer consciousness.

When man accepts Christ, the Holy Spirit comes to him, and his superconscious mind is as it was in Adam before he sinned, except as it may be in a weakened body, but man becomes a true son of God in spirit. And when once the Spirit is enshrined in the spirit of man, the intellectual and the spiritual become interfused. The mind of man is spiritualized. Then the Spirit is like the sun breaking into the jewel room of a king and setting every separate stone ablaze, breaking up the fountains of the deep in every diamond, and sapphire, and emerald, and pearl of man's wonderful image of God. And then it is that man declares: "Whom have I in heaven but Thee? And there is none upon the earth that I desire beside Thee."

In the fall, the spirit of man was that part which was directly affected, for it was the connecting link between God and man; and through the entrance of sin it received a terrible shock, and was paralyzed. And ever since, in the natural man, the spirit has been dead in the Scriptural sense, but not dead in that it has no capacity or feeling, or that it is utterly destroyed. Campbell Morgan says: "The Scriptural thought concerning the death of the spirit is nowhere that of the cessation of the spiritual existence. Death means cessation of existence only with regard to that which is perishable. The death of the spirit means separation from the Spirit of God." We can see the figure that is wanted, if we remember that Jesus sent a message about the church in Sardis, that it was dead. But it is evident that there was some life left in it, for He said: "Remember, hold fast and repent." So it is with the spirit of man which was deadened by the entrance of sin. It is not utterly destroyed. What remains of the spirit is called conscience, with the will and the affections and emotions, regarded provisionally as the spiritual part of his nature. The natural man is without "the Spirit," while the regenerated person has the Spirit.

The birth from above is set forth in the New Testament under various terms and figures. By Paul it is described as a renewing of the spirit of the mind (Eph. 4:23); being spiritually minded (Rom. 8:6); Peter describes it as a partaking of the divine nature (1 Peter 1:3); a spiritual resurrection (1 Peter 1:3); while John compares it with the work of God in the

resurrection of the dead: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will" (John 5:21).

Regeneration is the reconstruction and reorganizing of the whole life. It is not simply a revised edition, an enlarged edition of the old man, but a new creation in Christ Jesus.

The change is not a change in the essential nature of man, but a change in the moral quality of his motives and dispositions. It is the illumination and moral quickening of the superconscious mind of man by the Superconscious Mind Holy Spirit. It is by contact with the Spirit of God that the new affections are born, the new dispositions implanted, and the new character begun.

There is a tremendous movement today to regard man as the chief agent in his own salvation. It is taught by many cults today that the individual by his own innate power can subdue his evil passions and put himself in right relationship with God. By the strength of his own will man can beat back every evil that resists him and conquer his inward foes. Indeed, the change which we call regeneration, and which we hold to be wrought by the Divine Spirit, is, we are told, nothing more than mere human reformation which can be effected by man's own volition. Such a view is erroneous. Man can no more be the author of his spiritual life than he can be the author of his physical life. We are His workmanship. "Not by works of righteousness which we have done, but according to

His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

We are told that we are dead in trespasses and sins. That is, that we are so, if living in sin, and therefore reckoned already as dead. But we can be quickened, made alive, by His Spirit. And if we do receive Him then "His Spirit witnesseth with our spirit that we are the children of God." Here is our goal, the making of the spirit life. Any other kind of life is an arrested life, a poor physical and natural life.

And finally we are certain that the Spirit of God in the superconscious mind of man is the source of every increase of life in all the realms of his mind. "Strengthened with might by His Spirit in the inner man," indicates how grand, strong, efficient life becomes. In Christ through the new creation we are members of His body mystical. This blessing is the gift to them who receive Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is only in HIM.

There is something in us akin to God; it is the superconscious mind. There is something without us that we need and can have, for we have not the full illumination; it is the Holy Spirit. We are wired for the GREAT LIGHT!

VII

THE FORCES OF SUGGESTION

SUGGESTION is that impression made upon the human mind through the senses sufficient to change the course of a man's life. No man knows what hour will bring to him a suggestion that will cause him to change his business, his residence, his profession. If it were not for the will being on guard man would be under the complete dominion of suggestion. And this mighty power comes through the spoken, and written, word, the touch, the look, the sign, the thought, expressed or unexpressed.

Suggestion stands for a clear, definite thought of sufficient force to make an impression upon the subconscious mind, thereby altering and correcting physical processes. It is also that power by which we may open and explore the vast and hitherto unseen and not understood world of the subconscious life, bringing forth strength, usefulness, and help for ourselves and for others. Moses' mother gave him the suggestion of a mission as a boy, and it was great enough to shake the foundation of Pharaoh's throne, and deliver God's chosen people out of bondage. Suggestion is often a dream of God given to you by His Word, and you are in this world to make that dream come true. Preaching the Word is nothing more than a form of the finest

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suggestion, and happy that man whose subconscious mind takes this suggestion.

Therefore we at once see that the practice of suggestion need not involve one in any occult doctrines, in any metaphysical theories, or the swallowing of any particular mysticism of the day. It is a question of the relation between the brain and the bodily organs.

Suggestion comes from the Latin word "*suggestio*"; "*sub*" stands for "under," and "*gerere*," "to carry"—therefore the word means "carrying under." Hence in the psychology of the day, suggestion is used in the sense of an idea which is carried under the conscious mind and introduced to the subconscious mind.

Direct suggestion is the one used more than any other to-day. Two minds communicate directly with each other, both being in sympathy with the work to be done. This is the method of telepathic messages, as well as occult and supernatural suggestions.

Indirect suggestion is that communication of a conscious mind of one person, through the senses, to the subconscious mind of another. The preacher or the orator are examples.

Imaginary suggestion comes from the imagination, and memory pictures play a most important part, as well as the emotional nature. Some of our greatest writers are illustrations of this power.

Mental suggestion is given without speaking. The thought is formulated in the mind of the healer, and then with great concentration projected to the patient. Christian Scientists and some mental healers use this.

Hypnotic suggestion is that which is made to a passive

mind by look, gesture, word, or touch, bringing the subconscious mind to the front to express its powers and phenomena.

Verbal suggestion is the most common, and is communicated by spoken words, and comes under indirect suggestion.

“Now if good were stowed away in the depths of the subconscious self, all would be well; our instincts would be true, our intuitions unerring, our habits correct, our entire life abounding in health and blessing. But alas, evil is stored there, too, and consciousness of weakness and thoughts of sickness and all conceivable ills are there. What shall be the remedy for evil and ill there? There is the curative force of suggestion. It will pull down evil and build up good; it will transform character.”

Now, what are some of the weakening suggestions of life? Well, there is the weakening suggestion of heredity. We have been trained to believe that certain tendencies come from father and mother which weaken our health and life. Some get a fear that actual disease is communicated, and as a result of the fear, they finally die of the disease that has been in the mind all the years. And many make this force of heredity responsible for the possession of bad habits and weakened bodies. But there is much erroneous thinking here. Evil habits are not transmitted, and no heredity has as much power actually as we have potentially. No man need remain two consecutive hours in the clutch of heredity. Only a weakened nerve condition is handed down, which condition can readily be overcome

by strong suggestions and self-control. Actual disease is never transmitted, only the tendency. And just as the soil can be changed and helped by the wise husbandman, so one by the power of suggestion can negative all weak conditions of transmitted life. Just as the water can be purified by the city, so you with your chemical laboratory, the human mind, can change these insignificant tendencies of the body.

And then there is the suggestion of environment. Everything surrounding us exerts a great influence here. The furnishings of the home, the atmosphere of the community, the style of dress, the colors worn and used in ornamentation, all affect us. Some one ought to write a book on "The Psychology of Dress," because of its great effect on the lives of the people.

And may I not say a word about the environment of bereavement? The time has come when some one ought to say that dress and furnishings that impress us with the continued presence of the dead and our sorrow ought to be eliminated from society. If our loved ones could speak, they would say: "Be happy and cheerful. Make the most of your life and get all the happiness possible. We are in a land of light and joy, and we want you to be happy. Take off the mourning, then, that reminds you of your great loss, and direct your mind to the brighter things of life. Change the furnishings about the house so that you shall not be constantly reminded of the loss of those once held dear. Take a trip somewhere, so as to get a new view and environment, and change the dark images of sorrow to bright ones, and life will be worth living, and you will become worth

more to the world, to God, and the dear ones beyond, because of the greater good you are doing in happier face, healthier body, and better frame of mind."

And notice the suggestion of advertisement. Any patent medicine, however worthless, will make its advocate rich if he will only persist in advertising it. We cannot stand up under the continuous force of this big-lettered suggestion seen everywhere. The people of this world have spent millions of dollars for medicines with no power of help, except through the force of suggestion, seen in the advertisement. Pure water would have done more good placed in the same bottles. But the day when we pay "a dollar a bottle" is passing, and we have come to the time of more simples in medicines, and the world will not be fooled all the time.

The interesting case of Elijah Perkins gives us a very good idea of the power of suggestive advertising. This ignorant blacksmith, living in New England, welded together at his forge various metals, in an endeavor to find a composition which would cure disease. The Metallic Tractors was the result. They were advertised to cure the ailment when placed near or over the diseased parts. It is said that more than one million cures were reported from Europe alone. Investigation proved that it was the power of suggestion alone that cured.

And then there is the suggestion of superstition which binds nearly all the race to-day. How many would be willing to sit down at a table with thirteen about the festive board? And yet, it has been proven over and

over again that this number at the table does not bring death to any one.

And who is willing to start on a journey, or to begin any new enterprise Friday? And yet the Father above knows no distinction of week-days, and no distinction of numbers, as far as ill luck is concerned.

A ministerial friend of mine was called to perform a marriage ceremony at seven forty-five o'clock. He was a little late because of a lack of knowledge as to the exact place, and came in at three minutes of eight, to find the bride-to-be in hysterics because she had been told that if she was married on the rising of the minute hand, rising fortune would come to her married life; if married on the falling of the minute hand, a falling fortune would accompany her married life. The minister succeeded, by haste, in getting through just a few seconds before eight, and let us hope the bride is having a rising fortune.

And then there is the suggestion of statement which affects the judgment of man. I recall at one time a great lecturer had me on the platform as a judge, with two others, to determine the quick sense of smell. He said to us: "Now I am about to open a bottle of peppermint and I want to see who of these professional people can detect the smell the quickest and if any of you in the audience smell the peppermint put up your hand." Shutting our eyes, we heard him say: "Now the bottle is open; put up your hand when you get the scent." I was a little late, for I heard him say, "There goes one of the judge's hands; there go several hands down in the audience." And after a little I smelled the

odor and put up my hand. In a few moments more than three thousand people in the audience had their hands up. Then at his command we opened our eyes and came over to smell the bottle. It contained nothing but pure water. And yet more than three thousand people through the power of suggested statement smelled that peppermint.

A friend of mine told me of two friends of his who went to a small hotel in the country, and on retiring at night, put out the light. Suddenly one said: "We forgot to raise the window." Jumping up, he undertook to raise the window, but it stuck fast. His friend said: "Take my boot there and knock out one of those little panes of glass." His friend took up a boot and crash went a pane of glass. "There," said the man, "that feels good; air helps one to sleep well." In the morning when they awoke, they discovered that the friend had knocked out a pane in the bookcase and no air had been coming in all night. The power of suggestion furnished good air.

So as the result of the world thought, the people we meet, the newspapers and books we read, the sights we behold, and our own thinking, we get suggestions that weaken us and injure our health. And when one is ill or in trouble, what can be done to remedy this condition? You must bring in the curative force of the greater suggestion. For the moment that the mind sees health in the ideal which priest or charlatan points out, that moment the mind begins to create health in the real. And whether these greater remedial suggestions are successful depends upon whether we can get them

into the subconscious mind. Reason is always on guard, and wants to know all about the matter, and unless it has faith and confidence it will oppose the process. Sometimes reason is put aside by hypnotism, but this is a mistake, as it weakens the will. So we note that the power which makes ineffective the suggestion of the operator is the auto-suggestion of one's own mind. This is an element that must always be reckoned with by the healer. On the other hand, where the patient auto-suggests with the suggestion of the healer, the greater suggestion comes with its cure.

A friend of mine visited one of the state prisons a few years ago for the purpose of giving a talk on phrenology to the prisoners. On the way from the station to the prison she was driven up in a van, the driver of which was a convict. Seated behind, this noted woman observed the prisoner's head, and said to a doctor beside her: "That man hasn't a criminal's head; I wonder what he is in the penitentiary for? He has an executive's head; he would make a good business man." After delivering her lecture, she came out and got on to the seat with the driver to have a talk with him. Speaking kindly to him, he answered her by saying with suppressed excitement: "Have I got a murderer's head?" And the woman said: "Why, no. Who told you so?" And he said: "When I was a boy I hurt myself, and the doctor came, and during the bandaging up, I heard him say: 'That boy has got a murderer's head.' And I have had that thought over me all these years; I must be a murderer." And the woman said to him: "Why, on my way up here, I

told Doctor ——: ‘That driver hasn’t a criminal’s head, he has a fine business man’s head; I wonder what he is in for?’” And turning to the doctor, she asked him to confirm what she had previously said. The doctor affirmed the conversation, and the young man said: “Thank God! you don’t know what a load you have lifted off my mind.” And a little later that young man was released from prison, and he is now a successful business man in one of our cities. He received the curative power of the greater suggestion.

In one of my own churches I was called to pray with a dying man, who had been sick for three weeks. His wife called me up and asked me to come out and pray with him, as he was in a very critical condition, and she was afraid he could not live. I went out to the house, and when I came into the sick room, I at once apprehended the situation. I felt that the man, who was a merchant, had lost his grip because of business affairs and worry, and had let go, and his sickness was mental and was sapping his body. I at once sat down beside him, and told him he was not ill of body, but of mind; that he had lost his grip, and that he could get up, and that as soon as he did, his business affairs would untangle themselves and he would be all right. As I talked to him, I could see the changing mental attitude coming through my suggestion. And the next day he was up and walking around, and in a very few days went back to his business again.

“It is a law of the mind that the strongest suggestion at any time controls conduct. To overcome weakness, to strengthen any power of the mind, to establish

any trait of character, it is only necessary to lodge with sufficient emphasis in the subconscious mind such suggestions as are calculated to produce the result."

Hence, my reader, if you are ill, let the subconscious depths be laid bare to the invigorating thoughts of another. If the curative suggestion be good, let the reason step aside for awhile, and you will find good coming to you. Be a child of faith for a little while, and good results will be felt. "Where two are agreed touching anything, it shall be done for them."

And do not forget that preaching the gospel of Jesus Christ is suggestion, and the very highest, because the faith of the hearer brings an auto-suggestion to help the healing. The Spirit of God will create an atmosphere charged with inspiration and uplift that goes farther in help than any other agency. The fundamental work of all magnificent suggestion is found in a regenerated soul. Do not forget that spiritual perception, faith, and intuition are powers of the subconscious mind. The Bible fortifies all these with the noblest suggestions.

Now the power of suggestion upon children is a very important matter. We ought to be very careful what we suggest. Statements like: "Edna is a very nervous child," "Henry will never learn," "Frank is the worst boy in town," are technically wrong. You have done much to bring about the very thing you would avoid. You have planted a suggestion along the line of demoralization in these lives.

And the school teacher ought to be very careful as to what she suggests to her pupils. The fact that some

boy is a little lazy, or stupid, or does not apply himself may cause the teacher to say something which shall hold that boy in the thralldom he is in. While a good, inspiring suggestion, a picture presented of what the boy may become, may be the means of bringing out the hidden forces that lie dormant within. The probability is that the boy who is going to make the biggest mark in the world is the one the least suspected by the teacher. Some day there comes a suggestion to him, big enough to arouse him, and he comes forth out of his seclusion and indifference into power and strength of purpose that sends him to the front rank of men. Let the teacher inspire every pupil to be his best.

And parents ought to be very careful of their criticisms of the preacher at the Sunday dinner, or any other time. Such suggestions injure the spiritual life and faith of the child, and have a lasting effect upon the religious life of the child. Such suggestions are often the means of driving the child away from the church forever.

And would it not be well to say that all criticisms in church about the music, and the appearance of the people, and other matters, should be omitted entirely and never indulged in, because the suggestions of such create an atmosphere that is harmful and depressing upon the whole body of worshipers? The atmosphere of the church is everything. Let the suggestions of its members be such as shall create hope, cheerfulness, faith, love, and friendship.

And suggestions may come from things and places. When I was at the critical period of my spiritual life,

my father's Bible played a most important suggestion. I came home having decided to start in the Christian life. How should I begin? By reading the Bible, and prayer. How could I pray before my brother and the boarder that slept in the same room? They were not Christians. How could I read the Bible? Some one would see me. I sat down in the sitting room with the men, trying to plan it out. After a little, I went into the parlor to get away from the confusion of tongues. Soon I was walking about, and I came over into the corner where, on a table, was the old Bible that my father used to use in family prayers. My mother had given me the suggestion about it a number of years before. Why not take father's place, and have family prayers? Why not tell them all out in the other room of my decision? I decided to take father's place, and I went to the door and opened it; and I said: "Mother, I have been a wicked boy, but God is calling me to Him to-night, and I am going to be a Christian; I want to take father's place and have family prayers." It was one of the best pictures my mother ever saw. She came to my side; I read the Bible; I prayed for forgiveness; and God came into my heart with peace. The law of suggestion had done its work after years had elapsed.

How little do parents realize what suggestions flow out of their daily practices before their children. Would God the suggestions of the Bible and family prayer were seen in all our Christian homes. Their effect would be mighty for character, as well as for home and country.

Children are susceptible to suggestion. The reason is found in their confidence, faith, and love, as well as obedience to those over them. The best time to give such suggestions is at bedtime. When the child becomes relaxed and is about to fall asleep, give in a soothing conversation the suggestion: "My dear, your sleep will be sweet and your life full of happiness; your life will be pure, and you will be thoughtful and gentle. Bad habits will be given up, and you will always do right. You will not use bad words, and you will be strong and healthy."

Or you may say this: "Sammy, you will heed all I say to you. You are not going to be backward in your studies, because you are going to make a change now. You are going to love school; your memory will improve, and you will become a strong, fine, noble man that mother will be proud of." All this will be most helpful and produce striking results.

In sickness, remember that the vital forces of children are strong, and the acceptance of suggestion works for rapid recovery. The subconscious mind of the child is open naturally to suggestion, and the attitude of mind needed to receive it is all there.

But some one asks: What can be done to overcome vicious tendencies in the life of a child? It is a hard problem. But reinforce the mind with assurances of victory through religious suggestion. Tell about David's mighty men in the twenty-third chapter of Second Samuel, and show how Shammah, who was the son of a coward (son of Agee), became a great man by playing the part of Gideon. (He was born in Harod,

the home of Gideon, and his mother told him the story of the three hundred.) There is not much hope for such children except through religious suggestion.

If your little one is afraid of the dark, sit by his bedside for a few nights, and say to him: "Do not be afraid of the dark, my boy. There is nothing that can harm you. God has given it to you to rest in, so you will be strong and fresh for your work to-morrow. The darkness is your friend, not your enemy. Be a brave and heroic little man in the darkness, as well as in the light." You are thus invigorating the mind and spirit of the boy.

Unless positive proof to the contrary is adduced, it is safe to believe that it makes a great difference to the child's after life of what sort its psychic environment is during its first years on earth, whether the minds about it are healthy, expressing themselves healthily, whether the tone of family life is hopeful and spiritual. Though it cannot finally determine the course that the child will take, at any rate it affords the best opportunity for making it a worthy course. My conviction is that the difference between good and bad psychic environment for a baby is the same as that between healthy and unhealthy vegetable environment for a young plant. An infant abandoned by its mother to the care of nurses and servants, be the provision for its animal comfort and safety what it may, begins life with a minimum of opportunity.

In giving suggestions to adults, it is a good thing to tell them what you are trying to do, and the reasonableness of it. Show them that the mind ought to be

dominant over the body and that it can control the diseased condition. Dr. Leavitt says: "Medicines do not communicate power; they only awaken it. The lazy forces are prodded into activity and the power thus set in motion effects a cure. Drugs help, just as a good whip helps a lazy horse." The subconscious mind acting through the sympathetic nervous system really effects the cure. The medicine does not cure, but the vital forces of the body, which are under the direct control of the subconscious mind, cure the diseased condition. And the mind may, through auto-suggestion, set the blood flowing more freely, and set at liberty forces that will make for a cure.

The conscious mind may even doubt the truth of the suggestion, but if it is lodged in the subconscious mind, effects will be secured. The Christian Scientist says there is no pain, no sickness. The conscious mind believes these things exist. But by repeated suggestion the subconscious mind receives the impression of power, and the health begins to come. It was not a denial that did it, but a suggestion which looked toward health.

In giving suggestion, there must be a clear and definite idea as to what you want to do. Make a mental image of your suggestion, and then drive it home with all your concentrated effort, and repeat often. The effect will soon appear.

And do not doubt but that all healers use suggestion. Many will deny this statement and claim that they make their cures by metaphysical or spiritual means. All these are generally the outward mask of suggestion. "The fact that healers of entirely opposite theories and

doctrines manage to make cures in about the same proportions and in about the same time would seem to prove that their dogmas or theories have but little to do with the real work of healing. Whatever form of suggestion is most acceptable to the patient will best perform the healing work in that particular case. This will also serve to explain why some patients failing to obtain relief from one school of mental healing will find help in another school. Some need suggestion couched in mystical terms, others need it garbled in religious droppings, while others prefer some vague metaphysical theory which seems to explain the phenomena. Others are repelled by all these forms, but respond readily to the suggestion of a physician administering straight suggestive treatment. In all these cases, the work is done by the subconscious mind of the patient himself, the various forms of suggestion serving merely to awaken, to rouse into activity the latent forces of nature."

VIII

THE VALUE OF AUTO-SUGGESTION

WE are told that a Persian monarch once gave to a favorite general a delicate vase of spotless alabaster of marvelous worth. Said he, "Bring it to me when you have finished your campaign as pure and entire as I bestow it now, or you shall be banished from my service." The army started for a year's absence, the general at its head. Into morasses they plunged, over streams they crossed, up mountains they climbed. By night they often lay on wet leaves and by day they often received the pelting storm. At first, careful to excess of his treasure, the general looked at it each night, holding it to the light and wiping its snowy surface free from dust. The months sped by. Battle after battle was waged, and toil succeeded toil. The prized vase was no longer ■ special care, but was tossed about with the camp utensils. Dirty soldiers handled it, ignorant of its value. One day a servant let it fall. The general, in dismay, cried aloud, and deposed the careless man from the ranks. He sought to have it mended in a city through which he passed, but the fracture could not be concealed. The lustrous white had changed to a tawdry yellow. Now the army was summoned home. Victory was theirs, and at the sight of their gleaming spears

and waving banners, the people rent the air with their cheers. Into the city they went, up the avenue where the monarch sat in state to review his conquering hosts. As they passed him, he summoned the general to his side and asked him for his alabaster treasure. In mortification and fear he responded by handing the monarch the broken vase. Sternly he looked at it, and then he looked at the trembling officer, and said: "I gave you this pure and entire. You return it broken and defaced. Another shall have your place in my service."

The monarch is our Creator. The general is yourself. The army is humanity. The campaign is life. The soldiers are your associates. The morasses are sins. The streams are perils. The mountains are obstacles. And the vase is your body. And we must face the Monarch some day, and return to Him that which He has given to us. We are still in the struggle, and if we would preserve the vase we must learn the value of auto-suggestion.

Self-cure can be wrought by yourself, through auto-suggestion to the subconscious mind. This auto-suggestion is one which is given by the conscious mind to the subconscious mind. If you would secure the best ideals of life, devote some time to calling up in your mind the pleasant memories; think over the finer feelings of life, faith, and hope, and meditate upon them, and changes will come. Poisonous cells will give way to healthful cells, and you will be renewed in body as well as mind. You may have much to do with your own upbuilding. In fact you may to a certain extent be your own educator and physician. Talk to your sub-

conscious self as you would to a person. Let your imagination show you a healthy liver, a strong heart, perfect kidneys, a good stomach. Command your unruly nerves to be quiet and demand that your whole personality give you your birthright in God. You will thus awaken the powers of life, and open the way to improve your own estate, to establish harmony within, and to perfect the conscious relations with God and man.

We will take a step farther and say that auto-suggestion means that we disassociate in our minds certain thoughts from other thoughts, and concentrate upon the things we want most from God. Think out the kind of person you would like to be, and send that thought down into the subconscious mind. Say to yourself the truths you desire to embody. These concepts will begin to manifest themselves, and light will come in and dispel the darkness, and strength will come and push out the weakness.

One's thinking can be divided into two classes of thoughts, harmonious and discordant. When we are charitable, kind, hopeful, lovable we have harmonious thoughts. When we are moody, unhappy, unkind, selfish we have discordant thoughts.

Professor Elmer T. Gates, Washington, D. C., has made a number of experiments, running through a period of many years, with people while under the influence of harmonious thoughts, and again with the same persons under the influence of some of the discordant thoughts, with most striking results. He has shown that the man thinking discordant thoughts is affected throughout his entire organism. His conclu-

sions are very definite. "Every mental activity creates a definite anatomical structure in the being who exercises the mental activity." And again, "The mind of man can, by an effort of the will, properly directed, produce measurable changes on the chemistry of the secretions and excretions of the body." Experiences comparing agreeable exercises with those not so agreeable prove that the activities in which men take pleasure set in motion a richer supply of blood than those attendant upon discordant thinking.

Auto-suggestion, then, can be good or bad. We can say that we are ill, tired, unhappy, weak, and we shall soon begin to feel the effects of these thoughts, for they are far-reaching.

I know of a man in California who had a carbuncle on his neck and was getting along very well with it. But one day he wanted to see it. His wife and doctor told him not to look at it. But he insisted until, finally, the glasses were arranged so he might see it on the back of his neck. At once he said: "I am not going to get well." And he immediately went into a state of melancholia and decline, and died in about a week. The doctor declares that he would have recovered if he had not auto-suggested to himself that he could not get well.

Now auto-suggestion can negative all previous suggestions coming from heredity, environment, and external minds. Affirmations strong and complete: "I am going to do it; I am going to conquer; I will be well," are mighty factors in winning success.

And one bad auto-suggestion is egotism. We all ought to be egoists, but not egotists. Sometimes a man

is self-hypnotized by his egotism, and it is utterly impossible to do anything for the man. There are men who are "set," and no new truth can get into their minds. They believe themselves to be absolutely right in their thinking. While men should have strong convictions they should be open-minded to all new movements that have been scientifically demonstrated. There are multitudes of Christian people to-day who are unwilling to accept much that I have written. They are not even willing to give my arguments a hearing.

Another dominant feature with which man is prone to hypnotize himself is fear. The fearful state easily becomes chronic and the subjection of the mind to fear is as literally hypnosis as is the subjection to the will of another. Let him who boasts his superiority to hypnotism observe to what extent he may be self-hypnotized by his prejudices. Chronic invalids frequently have the habit of suggesting negative ideas to themselves which not only depress mental states but seriously interfere with physiological processes. Invalidism is with some merely a habit, the result of habitual negative auto-suggestion and the hypnosis of selfishness. With some, but by no means with all, for there are many whose cheerfulness and unselfishness are examples worth following. It may happen, however, that the latter are self-hypnotized by the idea of resignation and are resigned to conditions which, did they but know it, are of their own making and could be overcome by mental effort in the right direction.

"Auto-suggestion is only truly efficient when it is thus systematic and the thought is concentrated. Let

the idea which you wish to impress be brought to a focus in your mind, as rays of light are concentrated by a burning-glass. This is concentration, and it is simple enough, requiring only constant practice. To distracted people, unaccustomed to concentrate their attention upon anything, it may seem very difficult, but all that is necessary in any case is practice, and the more it is practiced the easier it becomes. It is good mental discipline, and regarded merely in this light is worth while, for it strengthens and refreshes the mind. Choose a favorable time and place, assume a comfortable position wherein the body makes no demand upon consciousness, and breathe deeply and regularly. Exclude all thoughts not bearing upon the subject and subdue the mind with firmness and patience until you have it well in hand, as you would hold in a horse and keep him to a steady gait.

“When you have brought the field of consciousness to the desired condition, frame for yourself a statement of the truth you wish to impress, as clearly, concisely, and forcibly as possible. Consciously fill your mind with light, therefore, and it cannot be dark; fill it with harmony, and it cannot be discordant; dwell upon reality, and illusion will disappear from consciousness.”

A truth held in mind will gradually penetrate the subconsciousness, and once fixed in subconsciousness will continue to react, in turn, upon consciousness. The submerged part of the average mind, normally in accord with Nature, has been vitiated by ignorant and ill-controlled thinking until it has become infected with fear, selfishness, and discord. If you wish to strengthen

your muscles you take up systematic exercise, and similarly if you wish to invigorate and renew the mind, you must devote yourself to the spiritual exercise of right thinking. To dwell upon the undesirable state is to foster and perpetuate it.

The chances are that you have limited yourself in every direction by your thoughts; now reverse the order of thought and work for your salvation—for this is a true salvation and the rational method of achieving it. Affirm love instead of fear; strength instead of weakness; courage instead of despondency; wisdom in place of ignorance; good and not evil; health, not disease; affirm and lose no opportunity of bringing it into manifestation by acting in harmony with your affirmation. This, in brief, is the rationale of auto-suggestion, the scientific means of self-help available to all.

It will be seen from the foregoing that auto-suggestion is most important for the individual. Why? Because if you can learn to work for yourself you are not at the mercy of the grafter, trickster, or charlatan. If you depend upon a healer for suggestion, make sure of his character and standing. Men are willing to take advantage of human weakness and ill health to secure for themselves financial returns.

But to-day it is a fact that suggestion is more powerful than auto-suggestion. Why? Because when one attempts to help himself the conscious mind stands on guard to tell you of all the weaknesses of the flesh, and to give you reasons why the work cannot be done. Fear, doubt, past failures will all be brought up to weaken your auto-suggestion. On the other hand, the

healer who gives you the suggestion knows nothing of these weaknesses; his conscious mind is full of the successes achieved with others, and his faith is abounding in the Word; and as a result he drives down past your weaknesses to the ill to be remedied. And his presence and personality are such as to awaken your hope; and so you auto-suggest his suggestion, and there comes a double power to bear upon your difficulty.

So powerful are suggestion and auto-suggestion together that some physicians state that they can administer hypodermic injections of distilled water, accompanying the same with the statement that they are injecting morphine, and as a result they succeed in inducing a quiet, peaceful sleep, and a cessation of pain after the injection, which can be attributed only to this combination of suggestion.

Auto-suggestion will cure insomnia by mentally seeing the blood slowly going down and the cells resting. Then see the heart and circulation slowing down, and with the whole weight resting on the bed, one will soon go to sleep.

The methods of imparting auto-suggestion are by voice, touch, and thought. Let the voice speak softly, or in a whisper; let the thought be expressed with the intention of lodging it in the subconscious mind. Touch the part of the body affected with the idea of getting effects. And if there be faith in God, and your spiritual relationship to Him is assured, then concentrate your thought upon your weak, troubled, nervous self, directing the mind upon the physical spot to be remedied. You have seen a flashlight penetrate the darkness to

disclose the objects lurking there. In the same way thought focused upon the different parts of a weak or sluggish body sends vital energy through those parts, which expresses itself in sensations of warmth, or strength, or illumination, or exhilaration according to the results.

One more thing about auto-suggestion. You must always use it in the presence of one who is not your friend, or who may be plotting against you. You must repel those things not wanted, and to do so you must be positive in your mind. To be negative means that you lay yourself open to receiving things in your life which will weaken you, and place within yourself something of the strength of your enemy. A positive condition prevents others making tools of us for their own ends, and gives us a greater power and a greater knowledge of human nature and life in general.

And the power of auto-suggestion on the part of the mother on her unborn child is of the greatest importance. "When your child comes into the world it will have a wealth of mental, moral, and spiritual suggestion given to it by you. The child can have no heritage that you yourself do not possess. Let the unborn child live in a world of thought sunshine, purity, and love, and it will bring these things into the world with it."

To study Christ is the best auto-suggestion. Such a study will thrill us and excite holy emotions. It will rekindle old memories, awaken fresh sympathies, start new ideas, deepen mighty convictions, and change from image to image until we begin to be like Him. If our auto-suggestion carries with it the image of God, it will

stamp that image not only upon our whole personality but on everything we do and say.

Prayer is mighty auto-suggestion. It will draw us nearer and nearer the source of all spiritual power and give us forces unknown in the mental realm. Prayer is the key that unlocks "points of force;" that will blow up our hell gate of sin; our mountain of trouble; our valley of disease; and give to us an open path into the kingdom of light, health, and peace.

IX

THE PSYCHOLOGY OF ORTHODOXY

WHEN God makes a mountain or a sea or a sun, it is complete and needs no change. But man is not created that way. He is to grow, to be unfolded by his own struggle. And yet He who supplies sun and air and rain for the plant must supply nourishment and atmosphere and sun for the life of man. There is a great amount of true philosophy in that passage of Scripture: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." Not a man by himself, or God by Himself, but man and God, is the true unit of life and power.

And just as no bee misses the shape of his cells; no bird of passage misses the direction of his flight; no plant aspiring toward the light misses the color and kind of its flower; no more will a soul as a being set for joy miss the state of absolutely full enjoyment, unless it refuses to take the life which Christ came to give.

A sponge must have the sea. It must let in and possess the sea, all the currents and tides and even the salt of it, drinking and swaying and feeding in its element, and then, as being sea-like in its habit, it fulfils its kind and is complete. So a man must have the

Infinite Life for which he is made flowing through him, freshening and stimulating him. And man but gasps till the Infinite touches him, and then he lives.

In the words: "I am come that they might have life, and have it more abundantly," Jesus announces clearly His mission. There can be no question as to the purpose of the incarnation, the teaching, the doing, the dying, the resurrection, the ascension of Jesus Christ. It had but one purpose, all comprehended in a single work, Life. Jesus is the life-giver. This is His supreme glory. Of course He is more, but this is His commanding claim. "He is our teacher, but there are other teachers. A teacher gives knowledge; Jesus gives life. He is our pattern, but there are other patterns. A pattern gives an example; Jesus gives life. He is the Good Shepherd, but every pastor should be a good shepherd. A shepherd gives oversight; Jesus gives life. Here is one name which He shares with no other. He is the life-giver. No other guide or teacher can say that."

Now how does He do it? How does He give us this life? In answering these questions we will approach our field along three lines:

First, Christ for us; second, Christ with us, and, third, Christ in us. And first of all Christ did something for us. "He died for our sins." "For our sins!" There are volumes of theology packed into that little preposition. "Verily, verily, I say unto you, I am the door of the sheep; by me, if any man enter in he shall be saved." "By me," note. The apostles drafted no theory of the atonement. It was the fact

they insisted on. There is a wide difference between a fact and a philosophy of that fact. A fact is a fact for ever. It is a fact that Jesus was born in Bethlehem some nineteen hundred years ago. That is a fact; but the philosophy of that fact has given rise to many theories. John Wesley preached a great sermon once on earthquakes. As an illustration of God's providence it is most excellent, but as a rationale of earthquakes it is worthless. That Christ died for our sins is a fact admitted by every denomination of historic Christianity, but when the Calvinist wrote his version of it, and the Arminian his, and the Unitarian his, and the Moralists his, then you had four explanations of the one fact. Truth never divides people; it is the philosophy of truth that divides them.

Charles Hodge spent fifty years trying to fathom the depths of the atonement, but he was saved exactly in the same way as the little girl who, when asked if Jesus had forgiven her her sins, said "Yes." "How do you know?" "Because I love Him," she made answer. "And why do you love Him?" "Because He loves me." That was decisive. Love is the best theory of the atonement.

Sir Joshua Reynolds once examined a painting, and at the end of his scrutiny said significantly, "It wants that." "That" meant everything. And our life must begin with Jesus for us.

Observe and fix well in mind what the atonement did, and what it did not do. It did not pardon any one: it only made it possible for God to pardon. It did not remove the enmity of the human heart; for it left the

human heart unchanged. Men hated God as bitterly after Christ died as they did before. The natural heart is as rebellious to-day as it ever was. But the atonement did do this; it removed the opposition which the transgressed law offered to man's salvation. It provided a medium through which God could express His mercy to us, and not disregard His own decrees. It furnished to the law an equivalent to the punishment of the criminal, and hence made it possible for God to remain "just," and yet justify the "unjust." So Christ for us is a success. Whether a soul is saved or not, Jesus is not a failure. If any are saved, it is because, by the exercise of His wisdom, God, through Jesus Christ, has taken all obstacles out of the way. If any are lost, it is not because the hindrances remain unmoved, but because they themselves refuse to be benefited by the removal. But Christ for us is a fact, and it is this fact that lays the foundation of real life in God.

Jesus Christ is the revelation of God's perpetual presence and perpetual power in the world. Holiness is health. Sin is disease. Forgiveness is healing. God is the Great Physician. We come before Him, not as criminals to be judged and punished, but as sick to be cured. "The great thought of the atonement is not that I shall be saved from future punishment, but that I can be delivered from my sin." "To be lost is to be in sin, not to be in hell; to be saved is to be in virtue, not to be in heaven."

It costs something to give life. It cost God His Son, and it cost the Son the cross and agony to give Himself. And He poured out His life blood that He might give

His life blood to us. And this Christ for us moves human hearts as nothing else in the world.

A distinguished missionary was sent among the Indians, and he preached to them, with all his earnestness, of God, His power, His grandeur, and His glory; but they turned away and laughed at him. Why, they had heard far nobler sermons on these subjects than man could utter. They had sat down by day amid the wild pomp of their mountains, and the sublime silence of their forests; and at night had looked up at the pavement of unfading fire above their heads. They had listened to the rushing of the cataract—"deep calling unto the deep"—and to the music of the tempest, and the cry of the hurricane. Before their eyes the lightning's fiery flood had rifted the sturdy oak; and hoarse and strong had thundered on beneath them the might of the earthquake. They had heard these preach, and they preached of God in tones which mocked the puny articulations of human eloquence. And now, that white man should come and tell them there is a God, and that this God is great, and powerful, and glorious,—they spurned him in hardness and derision. Baffled in his first effort, the missionary changed his address, and proclaimed a crucified Jesus. He opened his Bible, and read to them those words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God spared not His own Son, but delivered Him up for us all." Nor did he preach in vain now. The gaze of his audience was at once fastened. They were astonished at the doctrine, and their hearts were

at once touched. As the speaker went on with "The faithful saying and worthy of all acceptance," as he led them from scene to scene of the Saviour's humiliation and sorrow—from the manger to the garden, and from the garden to the judgment-hall—smothered sobs and murmurs began to be heard, till at last, when he brought them to the cross, and showed them, nailed there, the abused and suffering Son of God, and said, "All this—these tears, these groans, this blood—for you," the poor savages could not refrain any longer; they had stood all else, but they could not stand this; they exclaimed, "Is this true? Is this true?" and lifted up their voices and wept aloud.

Hence as we read the gospels we come into contact with Jesus for us as a Saviour everywhere. And this Saviourhood means life. And this word life was ever on the lips of Jesus. He was always promising life. "If thou wilt enter into life, keep my commandments." "He that believeth on me hath life." "Ye will not come unto me that ye might have life." Everywhere there is eager pleading with men to enter into life, and we further find that Jesus identified life with goodness. To Jesus life consisted in goodness. Wickedness is death. "The soul that sinneth, it shall die," is not so much a threat as the statement of a great truth. For the sinning soul dies by reason of the very fact of its sinning. There is no life for the human soul but in righteousness. Jesus therefore used language which we may call violent when He referred to the possibility of a man's losing his higher life. Better to cut off the offending hand or foot if it hinders the aspiring soul.

Not that Jesus anticipated any literal interpretation of this statement. The forceful illustration is used to emphasize a terrible, an eternal truth. The very possibility of a man's failing to enter into the life of the spirit, the life of fellowship with God, was a thought which brought tears to the eyes of Christ.

In these days we are harboring in our hearts a sentimental sympathy which overlooks sin and condones iniquity and seeks to apologize for the stern words of the Saviour. There is no doubt that He uttered a ringing doom against sin. But it was not the doom of a threat. Jesus never threatened. He revealed what sin is, its very nature is death. The open door of life in God is before men. To pass by that door does not mean that God will arbitrarily punish, but that very passing it by is death. The issue of sin is doom, exile into the night, abandonment. Jesus said that for the deliberately sinful there is no place but the night, no place but the outer darkness, no place but ultimate separateness, no place but abandonment. Against these words of Jesus I will rear no statement of my own; I will rather silence my imagination and sentiments, and quietly take my place with Him. But I will repeat that Jesus Christ is for us, a Saviour. And this Saviourhood means our life.

We now come to Christ with us. Just before He went away, He said: "Lo, I am with you always, all the days, even unto the end of the world." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. He will guide you into all

truth." We may live with an abiding sense of the Divine nearness. "Thou art with me." "I am continually with thee." Is this our experience? Is this our knowledge? I fear not.

Thomas Moore has given us a beautiful story in "Lalla Rookh," in which he tells us of a certain prince who was betrothed, according to the custom of his time, to the princess of a distant country whom he had never seen. As the marriage day drew near, he sent an escort to bring his bride. Among the escort, sent to while away the tedium of the long journey, there was one noted above all the rest. He was gifted in all things, and by his sweet songs and romantic tales he proved a delightful entertainer. The princess felt his power and was drawn toward him. Ere she was aware of it, she awoke to the fact that he had won her heart. Heroically she fought her affections, and sought to chain them and keep them true for the prince, whom she was soon to meet as her husband. Her pledge had been given to him, and her honor and truth were on trial. It was a fearful inner conflict through which she passed, but by the might of a woman's heroism she proved true. When the journey was over, and the wedding day had fully come she went to the marriage altar feeling that she was sacrificing her very life to meet her promise. But what a glad surprise was there, and how her heart bounded with joy! On being introduced to the waiting prince, she discovered that it was he who as entertainer in the escort had, in disguise, won her heart.

Christ was God in disguise among His disciples.

He had won their hearts. He so won them that they could not part with Him. He was now going away, and bewilderment and sadness came to them. Then He declared another great truth to them. He is to be with them always. "I am continually with thee." And we ought to be able to say: "Thou art with me."

"Within Thy circling power I stand,
On every side I find Thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God."

To live thus is our great privilege.

Christ in the Holy Spirit is with us as a divine Companion. "Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever more." Believing this, William the Silent slept peacefully amid assassins. Binding upon their foreheads these words, our Pilgrim Fathers went forth to their mighty work. The divine convoy is our great substantial fact. "Our Leader may not be seen; the music to which we march is not heard, but in the shadow of the cloud and fire stands our Guide and Guard—our Father, God."

What a sense of strength and security comes to us when we grasp this great truth, Christ with us. "Because He is on my right hand I shall not be moved." And that consciousness has turned some of the weakest men into the grandest heroes. I remember that when I was a boy I had at one time to go through a long wood,

and I had a great dog with me, and in his company much of my fear was taken away. And amid life's thickest difficulties and dangers we may have the companionship of God and that shall be our defense. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." You remember how Moses pleaded with God, saying, "If Thou go not with me, send me not up hence." Yes, and the strongest and bravest man may well fear to face life's stern duties and difficulties in his own strength; for in that case defeat is inevitable. But with the assurance of God's presence there comes power to face life's sternest forces and foes. In this world of sin and struggle the one voice we need to heed and trust is this: "Fear not . . . thou art Mine."

And Christ with us makes our life much happier. In ordinary life there is certainly much to sadden and sour the human heart, and the one great antidote to that is a more vivid realization of God. "In Thy presence is fullness of joy." "Then were the disciples glad when they saw the Lord." The unexpected appearance of Jesus in their midst dispelled their disappointment and doubt and sadness, and inspired them with new hope and gladness. Listen to these words: "I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore, my heart is glad, and my soul rejoiceth." The Divine companionship, an abiding sense of the Divine presence, fills the soul with a new music and the mouth with a new song. "Did not our hearts burn within us while He talked with us by the way?"

“As some rare perfume in a vase of clay
 Pervades it with a fragrance not its own,
 So, when Thou dwellest in a mortal soul,
 All heaven's own sweetness seems around it thrown.”

There was a little girl who repeatedly awoke in the night, and was often frightened with the darkness; and she always insisted on coming into her mother's room and bed. Nothing else would satisfy her. One night her mother said to her, “You should not do so, Olive, for there is nothing to be afraid of; and it is just as dark in this room as your own.” Then, nestling up beside her mother, the little one replied, “Yes, mother, but you are in this dark room.” Ah, her mother's nearness made all the difference to the child's feelings. And there is nothing that can disarm the soul's fears and soothe its sorrows like the realization of God's presence.

“In darkest shades, if Thou appear,
 My dawning has begun;
 Thou art my soul's bright morning star,
 And Thou my rising sun.”

Christ is always with us. Unseen, He sees; unheard, He hears; unfelt, He upholds. Even the one who has wandered farthest away need not, like the prodigal, think of the Father as in a distant home. That was only true in the story. In fact, the Father is always near. He is not present as an unconscious force or as a careless observer. He is not present as nature is—folding us in a cold embrace. He is not present as men, to criticise as much as to help. He is

present at every moment and in every place, in all the fullness of His personal love. The effort to understand His truth and to follow it, He does not fail to see and to encourage. A brave acceptance of responsibility awakens at once His sympathy, and leads Him to instill into feeble hearts His strength. An obedient performance of duty, a brave acceptance of sorrow, are all observed by Him. And in the hour when thou sleepest the last sleep, there in the shadow, standeth One keeping watch over His own, who never slumbers nor sleeps. And, lo! at the touch of His hand thou shalt awake out of dreams and fitful fever; and thou shalt awake and be satisfied, because thou shalt then be in His likeness.

There is a beautiful story of an aged woman, whose long years had sapped her strength. She knew her Bible, as well as her Saviour, and would repeat long passages from memory. As the years went by, her memory failed, and it was hard for her to recall.

But one passage of Scripture remained to her, and she repeated it often: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." After a little, she only could remember "that which I have committed to Him."

The last few weeks of her life her feebleness increased. Her loved ones noticed now and then that her lips moved. And thinking she might be needing something they would bend over to hear her request. But they heard her repeating over and over to herself the same one word, "Him—Him—HIM." She had lost the whole Bible but one word. But she had the whole

Bible in that word, "HIM." Christ was with her "all the days."

And now once more, Christ in us. This brings us into the deepest channel of the river of life. "I live," says Paul, "yet not I, but Christ liveth in me." And Christ being in us is a literal fact. As God was in Christ, so Christ is in us. And Christ is in us to give life. This indicates that life is bestowed. And this is in accordance with all we see. Every life testifies that it must be strengthened from without. Even the tree has a million mouths that feed on earth and air. Every grain of wheat and every kind of fruit might bear the inscription: "I am come that ye might have life, and that ye might have it more abundantly."

Of course we know that our mental life is nourished from without, and a child shut up to itself would never know its letters. So of our emotional life. How many joys would we have if they did not pour in from our friends?

And there is just as much need and just as much provision for our physical life being given to us by Christ. We are told that Jesus was "moved with compassion towards them, and He healed their sick." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." So is His life summed up in the gospel.

Jesus Himself being the Life could impart life, and, of course, that meant physical life. Christ seems never to have agreed to the current thought that sickness and

disease are necessary evils belonging in some way to the constitution of nature. There was something wrong with man's own inner life that he should be diseased and ill. We cannot shut our eyes to the fact that Christ attributed ill health and all kinds of disease and sickness to a moral cause. They were the expression and manifestation of a moral defect or want of life. This is evident in the manner in which He healed. "Thy sins be forgiven thee." There was a personal condition necessary, a certain spiritual disposition of the man. "Thy faith hath made thee whole." Christ's appeal to the sick man was to rest his diseased mind on His stronger mind in faith and trust. With a mind diseased, the typical sick man had taken medicine without limit, thinking thereby to be cured. The fact of his turning to Christ showed a new disposition. He had ceased to be a materialist. He looked to the power of mind, to the mastery of spirit over matter. His own mind, sick with sick thoughts, he now rests on the stronger mind of Christ, and uplifted by faith and trust, he becomes the recipient of the life of Christ in him, because he is a part of the vine, and that accession of life to him throws off the disease and makes him whole.

The process known to surgery as the transfusion of blood gives a crude idea of what I want to say. It consists in the injection into the veins of an exhausted patient of a quantity of the precious life fluid taken from the arm of a strong and healthy man. We are saved by the infusion of Christ's own life. And this idea of life runs all through the Bible. The tree of life begins the book of Genesis, and closes the book of

Revelation. You cannot open a book of the Word and not find life before you as the boon of God. It is life first, life in the midst, life at the last, that is before you. John and Paul, the two greatest writers of the New Testament, emphasized life, and that this is God's own fullness of being, flooding, and flushing the poor obstructed passages of our being, until the rich tide of that life has submerged and overcome all shapes of selfishness; has swept away into the irrecoverable sea all germs of sin and death, and mortality is swallowed up in life.

There is no doubt but that God wants His children to claim the more abundant life which Jesus brings when He lives in us. The great function of Christ, above His ethical teachings, above the principle of sacrifice, is the revelation of the fact that in Him is life; in Him there is new power; and as the soul in weak, sinning humanity comes into relation with Him and touches Him, it receives a quickening which gives it pardon, joy, and peace. Also that as the body receives from Him it is invigorated, revitalized, and made to live in the glow of magnificent health. He is in us for energizing, enlarging, recreating, and saving our bodies.

How this is done I cannot tell you. We do not understand life. Life is everywhere, welling forth under myriads of forms. We know it in the bird, in the insect, in the trailing vine, in the growing youth. We know its manifestations. We know something of the laws of its germination, growth, reproduction; but the essential mystery of it is forever covered.

What is this Christ life in us? No one can tell. All we know is that the eternal Christ has come down and centered Himself in our personality, in our body. And in that coming He has gathered Himself into the carbon points of our life, and there flashes forth from the contact the light and glory of a new and invigorated body of power and usefulness.

At the Municipal Lodging House in one of our large cities they have a phrase which has an aching pathos in it. The phrase is "spent man." It classifies the man whose vital spark is low. This does not mean that the man will die. He may live years, but only as a ship with no coal and no steam drifts to meet its last storm. There are many such men and women in the world that need not be so. They have not taken Christ within; they have not Him who can unlock "the points of force" within and give new life.

Christ is in me. Then I am not a "spent man." There is a new life; summer has come, and I am alive with the beauty of God. I do not hobble on crutches; I am not an anæmic; I am not paralyzed; I am not weak; I am running and leaping; I am flowing over with the life of God, for I have the elixir of Life, the oxygen of the Spirit in me.

The horn of the old Norse God could not be emptied because one end rested in the sea. Whoever tried to empty the siphon had to drain the ocean. And the Christian's exhaustless reserve is in Christ, who said: "I am come that they might have life, and have it more abundantly."

X

REALIZING GOD

SOME passages of Scripture affirm that men may see God. Isaiah said: "I saw the Lord on a throne high and lifted up, and His train filled the temple." We are also told that the God of glory appeared to Abraham, and that Moses beheld God at the burning bush, at Sinai, and elsewhere. And God revealed Himself to Joshua; He called Samuel; He spoke to David. And Daniel beheld the Ancient of Days; Paul had his heavenly vision, and John saw the scenes of celestial glory, and beheld the Lamb of God.

On the other hand, there are some passages of Scripture that affirm that God is the King immortal, eternal, but invisible, whom no man hath seen or can see and live.

Now these contradictions disappear when we remember the different ways in which the word "sight" or "seeing" is used. It is used in a physical sense. God is a spirit, and these dull eyes of clay cannot behold spirit. I cannot see the lightning that is all about me in nature. I cannot see gravitation, yet it is chaining the material universe together. I cannot see thought; I cannot see you. I can only see the house in which you dwell; the spirit I cannot see. And if the bodily

eye cannot see finite spirit, how can it gaze upon the infinite Spirit, who dwells in light that is unapproachable and who inhabits the immensity of eternity? So in the physical, we can exclaim with Job: "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him." Or we can say in the physical, with the astronomer: "I have found plan and system and order in the harmony of the universe, the product of an Infinite Mind, but I have not found the Creator in the midst of His works." Or with the geologist we can say: "I have found His footprints along the highways which He has cast up; works of His fingers in the folios of creation's library, and His handwriting in the many leaved volumes of the earth, but I saw Him not. I found covered chambers grand enough for the throne room of Jehovah's palace, but they were empty; I found Him not." Or with the chemist, in his test tubes and alembics and microscope, searching amid the elements of earth, we say: "I found gold and priceless jewels, the wondrous elements combined in all glorious structures, but the great Chemist I found not in His laboratory." No, in the physical we cannot see God. "God is a spirit: and they that worship Him must worship Him in spirit and in truth."

To-day the immanence of God has been accepted, but this is not enough. The realizing of God must come. "O God," is not enough. Science, philosophy, theology are saying this. Any man says this who

watches the elements of nature at work. But this is exclamation, not realization. We must pass from the "O God" to the "my God" before we come to realizing God. How can a man pass from the "O God" to the "my God"? The difference between the two is the difference of seeing and possessing; the difference of night and day; the difference between believing and realizing.

If you want to realize God you will have to see Him in the face of Jesus Christ. We see the shadowy pictures of God in nature, but we have never seen the heart and will and mind of the great Worker. We have seen the types and symbols, but never the great reality, never discovered the infinite, eternal Person. We have heard the voice and echoes, but here He is. Out of the darkness where He was hidden, out of the pavilion of thick clouds and dark waters God has come to us; "Immanuel" has entered as a word into human speech and the human spirit is face to face with the other and only infinite Spirit. Man has found a companion, a friend, in the King immortal, the only true God.

There is an expert for every realm. Life is so short that the mastery of all knowledge is impossible and we must needs depend upon experts. In the hour of sickness we send for the specialist, who has given a lifetime to one organ and its problems. "In the realm of mathematics we trust an authority like Isaac Newton. We trust Mau in the realm of archæology. We trust Virchow in the realm of biology. The man who has the last facts outweighs all the others." In the

realm of divine knowledge there is one teacher whose words are final, and that is Christ. He comes to declare God. He is called the Word, that is, the medium of communication between the infinite and the finite, the articulate speech of God. "All things are delivered unto me of my Father," He says. "And no man knoweth the Father, but the Son, and he to whomsoever the Son will reveal Him."

So in Jesus Christ we have the image of God, His intelligence, His will, His heart. The God of things is a person, not a force, not a blind, unconscious will; not a heartless, heedless stream of tendency, but a heart of love. Here is something we can comprehend, a human life on the earth realizing God.

If I want to know about electricity, how to use it, how to control it, I send for an expert and let him give me the necessary information. Through him I come to the realization of electricity. Jesus is my expert for God. God was as real to Him as was His mother. Once when she chided Him for forgetting her, He answered: "Wist ye not that I must be about My Father's business?" He believed that God and He were related, that the works He did were by the power of God in Him. He lived as if He had received the power of God, and His idea of God always worked. And ever since He lived, men have been thinking about God in terms of His life and truth. If the material world incarnated the mind of God, Jesus Christ in His life incarnated the heart of God. Would we know how God feels toward us in our sorrow? then we should read the story of Christ's visit to the sisters of Lazarus.

Would we know His attitude toward the sceptic in his unbelief? we should read the story of Jesus and Thomas. Would we know His feeling toward the disciple who has been unfaithful? we should read the interview between Christ and Peter by the Galilean Sea. Would we know His relation toward the penitent sinner, outcast, despairing? we should read the story of Christ's pardon of the woman who was a sinner. Would we know what He would do with the weakened body, and diseased flesh? then we should read the story of Christ healing the many who came to Him for all kinds of physician's work, and note all were healed.

Lyman Abbott says: "God has entered into one human life, and filled that life so full of Himself that in Jesus Christ we see the image of the invisible God. Jesus Christ is the revelation of an Eternal Fact, and the Eternal Fact is the Ever Present God. I stood one night on the top of Mount Washington. The clouds were passing over the mountain all the evening, and the moon was behind them, and I stood in a diffused light, sometimes brighter, sometimes less bright; but every now and then the moon would seem to break through the clouds, and bend down and rush toward the earth as though it would kiss the very foreheads of those of us who were looking at it, and then as suddenly it would retire again, and the clouds once more obscure it. But it was always there. So the 'Light that lighteth every man that cometh into the world,' was always in the world, and always will be in the world as long as God is love and man has need of Him. The coming of Christ to the church was in order that we

might know that God is. It was the revelation of a perpetual incarnation; the revelation of an unseen but eternal presence." Jesus, therefore, had a right to say: "He that hath seen me hath seen the Father." If you reject the expert you will not, you cannot realize God.

In the old chapel at West Point there are shields set in the wall, and on each shield is the name of one of the Revolutionary generals. There is one shield that is a blank in part. It has on it the words, "Major General," and the date of the unnamed general's birth. That is the shield for Benedict Arnold. His name is not on it, nor the date of his death. He denied his country; his country has denied him. If you deny the expert sent from God, God will deny you the realization of His presence and power.

And then for this realization you must apply yourself to the laws of the object as the expert makes them clear. Here is electricity which I want to know. I have gone to the expert determined to take his word. Now it is necessary that I be obedient to the expert, that I familiarize myself with the expert's idea. I need the correction of His teachings, the additions which come from His comparisons, the subtractions of ignorance which I have allowed to bias me in my preconceived notions.

And remember here that no sub-master will do. "Hear ye Him," is the command of God. If you wander from the expert to talk with science, history, poetry, philosophy, psychology, you will become befogged in the mists of materialism. If you go out

after these, tie up to Christ before you go, and you will have safety and can get back to solid ground again.

A man must stay with Jesus Christ if he would come into communion with God. You must stay with Him until you become familiar with His idea of God. Out of this communion comes our great experience of the realization of God. "We have found Him" was the cry of the disciples. If you do not find Him there is some good reason for the withholding. You cannot set your experience over against the experience of the world. Surely no one will deny that the Divine Spirit and the human mind can meet and that we can become conscious of God's presence. Abraham and Moses found Him when they were on the earth, and communed with Him, and were instructed by Him. Paul found Him, and changed his whole life plan in accordance with the instructions he received from God.

And Dr. John Smith has said: "As truly as there is a region of man which fronts the external world, namely, the five senses, there is another region which fronts God, which can enter into converse with God, derive personal qualities therefrom which cannot elsewhere be found." Horace Bushnell holds to the same thing. He says we have an immediate sensing power to which God may be as truly known as we know the distinct existence of objects perceived by the eyes. President Schurman of Cornell speaks of our knowledge of God as a "datum of conscience." Dr. Caird speaks of these experiences directly as "soul visions," in which God is seen. Solemn, searching questions

arise as we come face to face with these statements, and we stand on the tiptoe of eager expectancy. Are there for us, too, in these later days, visions of God? Can we be as sure of His presence as these statements seem to warrant?

John Wesley used these memorable words in a letter. "If then it were possible—which I conceive it is not—to shake the traditional evidence of Christianity, still, he hath the eternal evidence—and every true believer hath the witness of evidence in himself—which stands firm and unshaken." This is strong language. It is the key to the mystery of that marvelous life and shows us how it was that Wesley became such a burning and a shining light. In his own soul he had conceived such a certain revelation of God that if it were possible to knock the props out from under the external proofs of the truth of the Bible, his faith would still remain firm and unshaken.

Jonathan Edwards was in many respects the opposite of Wesley, yet he testifies to the same vision. He was alone one day in the woods in prayer. "I had a view that was for me extraordinary, of the glory of the Son of God," and they called him, after that, "the Isaiah of the Christian dispensation." Augustine had it. Under the fig tree in the garden he lay weeping on account of his sins, and a voice like that of a child was heard chanting as from a house beyond the garden wall, "*Tolle, lege,*" "Arise, read." And he read from the epistle to the Romans; and the great darkness lifted and he saw God and was at peace.

Moody had it during that visit to New York of

which he spoke so seldom and always with such solemn awe. "I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand."

This realization of God is our supreme need to-day. This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. "That I might know Him" was the one ambition of Paul, for which everything else was refuse. "We know" is the triumphant ring of every paragraph in John's first epistle. This thought needs to be emphasized in this day of religious unrest. If we are weak in personal experience, we are weak everywhere. It makes a kind of religious parrot out of us, saying over what we have heard others saying before us. We are telling what we think is the proper thing to tell, what we hope sometime it will be ours to tell; but what we have not yet fully realized. Would that we came to understand that "God is nearer to us than breathing and closer than hands and feet." For us there are soul visions of God. For us there is the "eternal evidence," "the inward witness" that would stand firm and unshaken if other proofs should fail. It is possible for us to enter into that blessed experience where we can say "I know." Then, instead of trying to slake our thirst from tepid and tainted pools of much that is called New Thought, we can draw with joy and drink our fill in the present from the wells of salvation. Then instead of following blind leaders, and living on forms of expression, we each for ourselves will practice the presence of God.

Now while it is our privilege to live continually in the Presence, we should carefully note the distinction between living in the Presence and living in the consciousness of the Presence. To live in the continued consciousness of the Presence is a sheer impossibility. The mind must be taken up with a multitude of mundane things which compel us to withdraw our thought for the time from contemplation of the things of the unseen realm. And just in proportion to the diligence which we give to the daily tasks which are concerned with outward things will the distinct consciousness of the Presence be absent. Are we therefore to conclude that the Presence is fitful, and that it has gone from us? By no means. As we breathe the atmosphere without being aware of the fact; as we walk in the light of the day without thinking of the sun, so we breathe the atmosphere of the Lord's presence and walk in the light of His countenance without thinking distinctly of Him.

Now there are certain places that stand for realizing God. If you wish to enlist in the army or navy you seek the enlistment office. You do not go to the theater or to the race track to enlist or make inquiries concerning the service. These places are not consecrated to the realizing of God. Churches are. Use sense. You run the electric automobile into the electric garage for power; the fire engine seeks the plug for water; the housekeeper seeks the power station for light. Seek the house of God for God. You do not drop your letters into the fire-alarm box, nor pull the post-office box for the engine. Be frank and sane. If you want

the Spirit seek the Spirit in places sanctified to Him. Seek trade winds where they blow.

It is through the church that God is to carry on His work of redemption. That Jesus loved the church and gave Himself for it and purchased it with His own precious blood is borne out by the history of the gospels. He knew that the truth must have a home, that ideas must possess a body, that principles in order to conquer must be organized into institutions. He placed His work in the hands of society, and through that society comes the mighty realization of God. Absence from religious services means inevitable and lamentable moral decay. To play golf, to take a ride in an automobile, to go out to some pleasure resort, may from the animal standpoint be more bracing, to write letters may be more pleasant, to read a newspaper or a novel may be for the time more exhilarating and informing, to visit your friends more congenial; but a man who is engaged in building himself, and who is trying to realize God, cannot afford to come down to such a life. He will say with Jesus of Nazareth, when the church doors open: "I must be about my Father's business," and like the Psalmist he will exclaim: "I was glad when they said unto me, Let us go into the house of the Lord."

The Christians of the past who have influenced the world knew intuitively that only as they met together could they realize God in their hearts. They dared kings and emperors in order to realize God.

And then there is a literature that stands for realiz-

ing God. It is God breathed and God breathing. Books like plants have sap, and sap settles fruit. "Holy men of old spake as they were moved by the Holy Ghost," and the movement is in the literature that records their speech. You seek legal books for law, medical books for medical truth, guide books for guidance, dictionaries for definition; art books for painting; music books for harmony. For centuries the Bible has stood as the Book for realizing God. Men who realized God wrote it; sharing their knowledge, you, too, shall realize God. The Bible is the sure record of how God came to man in many ways, and perfectly in Jesus Christ, and it is the sure guide to man seeking to find God through Jesus Christ.

Make not the great mistake here. Unsatisfied hearts, tired of the commonplaces of religion, and disgusted with the cheap types of Christian formalism, are seeking for the true God, for the meaning and end of life. "The pity is that they turn from the Bible as from some shibboleth they are weary of hearing, simply because they are really ignorant of its Divine directness and simplicity." Here in the Book we see our special ties of blood and relationship; here we see that we can be sons by adoption; here we realize that we may become heirs to the inheritance of God; here we find a realizing God, as Father.

And forget not that your aim is to experience religion, not theology. The late Professor Bowne says: "Personal religion is the ideal of religious development. No rites or formulas or institutions or officials can take its place; and they must never be allowed to thrust them-

selves between the soul and God as the necessary media of the Divine favor or manifestation.”

And you should remember that there are certain people who stand for God. They are called Christians. You do not seek the lawless for law, nor the ignorant for medicine. Why seek the godless for God? When the Greeks would see Jesus they sought His disciples. When you would learn, you seek the professors of the knowledge you wish. If you would see God, seek the children of God.

An incident in the life of the late Henry W. Grady will illustrate this point. He began life a warm-hearted, devout Christian. But after getting into his profession and making a name for himself, he was so taken up with social duties and his work that he drifted away from the consciousness of God. He lost his sense of God. Realizing his danger, one day he locked up his office and went back down to his mother's home for a week. When he arrived, he told her that he desired to be a boy again, and sit at her knee, and have her tell him the story of the Christ, and pray over him as when he was a boy. He desired the boyish prayer and teaching. So his mother prayed and talked with him as when he was a child. He gave up all that week to communing with God, and when he went back to his office, he went with a realizing sense of God. He found God by seeking a devout follower of the Lord, his own mother.

And there are attitudes that help toward the realization of God. Jesus was much in prayer. We are deficient in our realization because we are deficient in

our prayers. Do you want God above everything else, so that nothing stands in comparison with this wish? Do you want God for what He is, and not for the happiness you think He will bring you? Do you want Him as your strength in temptation, your guide in perplexity, your teacher in doubt, your friend in need? Then pray to Him! To pray well is to realize well. Those who come into the kingdom come through prayer; those who abide in the kingdom are much in prayer; those who realize the kingdom, pray. As breathing puts the air in which we are into us, thus cleansing the blood, so praying puts the God "in whom we live and move and have our being" into the spirit to cleanse us from sin and worldliness.

Isaiah says: "They that wait on the Lord shall change their ability." Bended knees give effectiveness to mental energies. If men send their soul along the perpendicular to God, they will send their powers of realization along the horizontal of knowing God. The stress of life saps our spiritual energy, depletes our spiritual vitality, weakens our spiritual virility, removes the elasticity from our spiritual step, and the flash of God-like enthusiasm from our eye. Our reinforcement will come only as we wait upon God. As the electric automobile waits upon the dynamo, it changes its ability; as the garden waits upon the showers of the sky, it changes its ability; as man waits—looks into the face of God, listens to His word, obeys commands, he changes his ability.

A modern writer describes a certain woman as "having God on her visiting list." We may recoil from the

phrase, but it very vividly describes a very awful commonplace condition to-day. Many there are who have God on their visiting list, even in the church. They pay Him courtesy calls, and between calls He is forgotten. Quite likely the call is paid once a month in the social functions of worship. But this is not waiting upon God. Waiting upon God is to be continually "practicing His presence."

And then there is the attitude of your best moods, in which the pulse is quickened, the love fired, the thought enlarged, the faith visioned, and the initiation of a new life felt. When we raise ourselves to a spiritual plane and begin to traverse its paths, we come into vibrative connection with spiritual realization. We are thus keyed to the wireless message that vibrates from the eternal Heart, and get that truth that enables a man to say: "I know." But when people are absorbed in discussions and controversies about religion, or satisfied with the facts and acquisitions of education, or wealth, it may be something very interesting and admirable which is happening, but it is not an outpouring of the Spirit of God. When God's Spirit is poured out, men turn to the unattained and are obedient to the heavenly vision. Then they are not supported by their achievements but by their aspirations. "Whenever you challenge the higher possibilities of God, He reacts upon you with magnificent generosity." Seeking on earth necessitates response from heaven. The seeking mood of David realized the twenty-third Psalm; Paul's, the realizing, saving power of the eighth chapter of Romans; John's, the wonderful, eternal city,

and the Lamb of God; Bunyan's, "The Pilgrim's Progress," and Drummond's, "The Greatest Thing in the World," love. The lifting of our natures from the stagnant worldly waters up into looms of light, means our being reborn in power, to descend in benedictions of realization on the land of everyday living.

And this realization will not come unless it has attention. A neglected friendship of man with God comes to grief. And men who are searching for the phenomena of God, "ticketing and classifying" them, will find only what they look for. Somehow some people have gotten the idea that by searching for most anything, they can find God. But astronomy is not learned by going into a coal mine; and geology is not acquired by going into a carpenter's shop; and the realization of God is not found in the atrophy of the spiritual vision. Culture implies a cultus; chemistry, a laboratory; astronomy, a telescope; education, a school; faith, a vision; and realization, an attention. Attention is the glass under the faucet; it is the waterwheel under the fall; it is the windmill adjusted to the wind; it is the plant facing the sunlight; it is the ear at the telephone.

And this realization cannot come without obedience. Jesus said: "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." Here is the crux of the whole matter in a nutshell. Practical, loving obedience to God's will opens life's gateway for the incoming of the King of Glory. In the heart that loves He takes up His abode; in the life devoted to His will

He becomes a permanent guest. Obedience will make the whole life different; will bring the consciousness of God.

What is it to obey? What was it for Israel to obey? To look at the brazen serpent on the pole. What was it for Noah to obey? To build an ark and go into it. What was it for Rahab to obey? To hang a scarlet thread out of the window, and God would pass her by when He took the city of Jericho. What was it for Paul to obey? To go to Damascus and report to Ananias, that he might receive his sight and the baptism of the Holy Spirit.

What is it not to obey? What was the end of those who refused to look at the serpent? What came to those who refused to obey the warnings of Noah? What was the end of those that were not with Rahab when the city of Jericho was destroyed? What came to those who did not stand with Paul, and refused obedience to the truth he presented in his Master's name? They perished.

Now an obedience like Peter's, when he was fishing, brings the realization. Christ told him to launch out into the deep and to let down his net. What did Peter say? He said, "Master, we have toiled all the night and have taken nothing; nevertheless, at Thy word, I will let down the net." Peter had good reasons for disobedience. He had toiled all the night and taken nothing. And, then, Jesus was not a fisherman, while he was. Why should he obey Christ then? Jesus was a carpenter from the country. We are none of us very solicitous to receive advice in our particular business

from an outsider, especially when his training has been entirely different from our own. But Peter's obedience indicates a great and important truth, namely, that he was ready to recognize the authority of Christ in what was his own particular domain. And the result of his experiment was to make the discovery that all domains belong to Christ, and that which brings the realization is implicit obedience to His will.

Professor Bowne says: "And realization is not a single thing, alike in all, but is as complex and multi-form as life itself. We must beware, then, of forming a single standard or pattern of thought and feeling to which all should conform, beyond the one central factor of submission to the will of God."

The spirit, the life, is the essential thing; methods are only instrumental, and are valuable solely for what they help us to. Mechanism has been overdone. "While the spirit of the Lord is, there is life, liberty, and realization."

Now we cannot find God unto perfection. One great writer has well said: "God is infinite and we are finite; at the best, we can only know Him a very little." Many young people make a mistake in this respect. They read the story of devout souls in the Psalms, or the biographies in the Bible or in other literature, and say, "I have no such experience as that; I cannot be a Christian." It takes time to grow, and the power of seeing God is a power that must grow like any other power. We cannot expect at fifteen all that we may have at fifty; nor at fifty all that we may have in the glory of the future. One of the best educated, one of

the most spiritually developed, one of the richest natures that God has ever given to the world, said of himself: "We see in part, and we prophesy in part," and "we see in a glass darkly."

A child one week old has its eyes open, but it doesn't see father's face to know him. It sees an object that interests him, but it cannot comprehend the object. A month later the child sees more clearly, but yet things are very indistinct to him. When the child becomes a year old, it knows the father's face and voice, and reaches out its hands to be taken, and with contentment lies within his strong arms. And now there is a growing realization of father with every year.

And thus it is with our relationship to God. He is incomprehensible, but also realizable. We know His presence, feel His strength, and recognize His influence upon our spirits.

So when we can come to the place where we can say "my God," there is not only realization, but there is possession. What constitutes possession? Well, we must be able to enjoy, to make a part of ourselves that which we really possess.

I shall never forget the first piece of land that I bought. On it was an old shack with two windows; all the rest were boarded up. The building may have cost a hundred dollars. One summer my wife and I went there to rest, and clear the land, and make over the house. A camping outfit constituted our possessions. After cleaning and sweeping and "setting up house," we retired for our first night's sleep. Early in the morning I awoke before the sun had arisen, and looking

out of the window I could see magnificent Mount Hood towering eleven thousand feet up in the air, snow capped. The purple light of the coming dawn was playing about the peak, and it was beautiful. I woke my wife, for I did not want her to miss the great sight of a sunrise on the mountain. I said: "Sherlie, wake up and see the sun rise on Mount Hood!" She awoke and looked over at the mountain just a moment. Then she slipped back into her place, and putting her hands upon my shoulder, she gave me a gentle shake and said: "Elwin, this is the first time you and I ever slept in our own house; isn't it fine?" Ah! there was the woman of it! The house was nothing but an old shack, but she possessed it; it was hers, and it was fine.

And when we possess God we not only realize Him, but we enjoy Him. We have been moving into our faith year after year, and we are enjoying more and more as the years come and go.

And realizing or possessing God gives us the power to use God. I say very candidly to you that no man believes in God who does not daily use God.

Every man has his portion. It is that possession he most prizes and in which he most relies from which he receives most assistance. To the financier, it is his wealth. His success in accumulating stocks and bonds and real estate constitute the worth of life. They are his best friends, the necessary mediums of all his blessings in his estimation. To the educated man, whose life has been cultured by art, music, literature, it is his books, works of art, or instruments of music through which he has manifested his genius, that are his greatest

possession. To the Christian man whose soul has been touched and wakened by the Spirit of God, it is God, the church, and the truth that constitute his great possessions.

Now loss awaits all these sooner or later. When robbed of earthly possessions, what remains to these men? The first two have lost all. They have nothing that they can use. But the possessor of God can use God every day of his life, and now he can use Him as never before. The fire cannot burn God's Spirit; time cannot dethrone God's presence; an earthly invasion cannot overthrow the sweet calm of God's peace; and disease cannot demolish God's eternal life in man.

Thus it is seen that the man who realizes God is richer than the man who possesses houses and lands; greater than the man who possesses the minds of all earth's greatest masters; grander than the man who holds the crown of emperor; for in this realization is all possession, all power, all enjoyment, all health, all life.

XI

THE DESTROYERS OF HEALTH

AT the Centennial Exposition in Philadelphia was the Bryant vase. This vase, about three feet in height, was wrought in metal, and around its surface, in repoussé work, were delineated various scenes from William Cullen Bryant's life and from his writings. It was a beautiful specimen of art, and appealed strongly to certain esthetic feelings.

We have in that product of art three factors: Its scenes were hammered from within; they were wrought by a living soul; they exhibited patient toil carried on under the laws of artistic effort, and the final goal, a finished product.

The Bryant vase may thus stand symbolically for character and its building. All noble character involves these three factors: an inner effort, a living self, a life-long labor working true to the laws of moral conduct and an ultimate idea.

Everyone realizes that there are destroyers of life, and builders of life. We shall look at the destroyers of life first.

Every emotion helps to sculpture the body into health or weakness; into beauty or ugliness. Worrying, fearing, fretting, malice, unbridled passions, discontent, every dishonest act, every feeling of envy, jealousy,

lust—each has its destroying effect on the spirit of man, and acts like a poison on the body. Professor James of Harvard says: “Every small stroke of virtue or vice leaves its ever so little scar. Nothing we ever do is, in strict literalness, wiped out.” We look with pity and distrust upon the man who vitiates his vitality, pollutes and ruins his body by alcohol, while we ourselves may be changing our bodies into hideous forms by what seem to be “innocent sins.” A fit of anger may work a greater damage to the body and character than a drunken bout. Hatred may leave worse scars upon a clean life than the bottle. Jealousy, envy, uncontrolled grief may do more to wreck the physical life than years of smoking. Anxiety, fretting, and scolding may instill a more subtle poison into the system than the cigarette.

A thousand acts of thought and will and effort shape man's life. “There is not a thought that is not striking ■ blow; there is not an impulse that is not doing mason work; there is not a passion that is not a workman's thrust. There are as many master workmen in you as there are separate faculties, and there are as many blows being struck as there are separate acts of emotion.”

One of the wreckers of life is worry. It is the great disease of modern times, and is spreading everywhere. In a kind of frenzy men rush through the weeks, consuming their lives. Anxiety, ambition for precedence, physical excesses drain life forces and bring despondency. And worry and depression is the danger bell that nature rings when the brain of man is fatigued.

As a result, the precious nerve fluids lose their potency and man falls into gloom.

Affliction is not in the same class with worry. When affliction comes, your friends come to you and speak words of comfort and cheer. But when you are worrying, they know not what to say, and believe you have a mania for looking on the dark side of life, and will, after a little, leave you alone.

Worry is one of the most fatal of all transgressions. It is a sin against the body. Its pressure is felt upon the heart, and there is not a gland or tissue which does not shrink under the glance of its gloomy eyes. No doubt some of your worries are well born. They come from a perfectly righteous thinking. But when you have taken all the thought you have and used all the judgment God has endowed you with,—then if you lie awake nights and worry, so far you unfit yourself to meet the emergencies of life. “Worrying, then, is discounting future sorrows so that you may have present misery.”

A well-known medical authority and author, Dr. Saleeby, assures us that “to worry is to miss the purpose of one’s being. It is to fail, to fail for self, to fail for others, and it is to fail gratuitously.”

Worry is the traitor in the camp; it is that which dampens our powder, weakens our aim, loses our goal. The captain, after his vessel has passed out of sight of land, depends upon his chronometer and his compass. If these instruments fail him, then all fails. And what the chronometer and compass are to the master of the ship, the sensitive and loyal fidelity of the powers of

the mind is to the success of our life voyage. Anything like worry, that unbalances the judgment and causes a panic in the brain, may cause the wreck of all our hopes.

Worry is not to be confounded with forethought. Forethought borrows wisdom from our past failures. It considers obstacles, weighs difficulties, and then proceeds to progress onward. But worry is like a squirrel in a wheel, it goes round and round, but never gets anywhere—it wears out life with no progress.

Worry is waste also. It is the waste of the very powers and energies we require to displace it. Man has only so much nerve force, and if he allows it to leak here and there he is soon bankrupt. Worry never kindled the bonfire of success; it never put the sky into the landscape picture; it never brought the ship of life into the harbor of happiness.

“There’s many a sorrow and pain, I know,
 As we tread the path of life;
 There is many a grief and lasting woe,
 And the way is toil and strife.
 But the hardest load we have to bear
 Is the labor and strength that’s lost
 In building the bridge with toilsome care
 O’er the stream that is never crossed.

“We have fretting and worry from morn till night
 And anguish weighs on the heart;
 The thorny way seems hard to right,
 And life is a bitter part.

But there is a burden greater yet,
 Much peace of soul it has cost,
 It is building a bridge with toil and sweat
 O'er the stream that is never crossed.

"Then gather the roses along the way;
 And treasure the fragrance rare;
 Rejoice in the bright and joyous day,
 Refusing to borrow care.
 For sorrow and pain will surely come,
 And your soul be tried and tossed;
 But don't be bridging to reach your home
 O'er the stream that is never crossed."

Now worry comes from fretting over past mistakes, from pride, from sensitiveness, from physical causes. And overworked nerves will see things distorted and will suppose many things.

A black old aunty with shining face and sunny heart was walking along with a heavy basket of clothes on her head, singing merrily, when a dismal-looking man accosted her with: "S'pozen yo' git whar' yo' kaint wash no mo', and haf' to go to de poo'house, yo' won't sing like dat." "Go 'way wid dem s'pozens," was her reply. "Dem s'pozens is what mak's all de trubble in dis wo'ld, an' I ain't gwine to hab nuffin' to do wid 'em, nudder I ain't. De Lord is my Shep'd, an' I sh'll not want." And with that she passed on, singing louder than before.

In the book, "The Only Woman," one of the characters carves across his oaken mantel the words: "I am

an old man now; I've had lots of trouble, and most of it never happened."

Now we may reason against worry from God's character and relationship to us. "Your heavenly Father knoweth that ye have need of all these things" is the warrant that He watches and guards His own.

There are two great "don't worry" chapters in the Bible. In the Old Testament we have the Thirty-seventh Psalm with its "fret nots." In the New Testament we have the sixth chapter of Matthew, with Jesus' "Be not anxious." And then throughout the Bible we have the many "Fear nots." He who frets has lost his God—is indeed as if God were not. How perplexed the angels must be at the sight of the fretting child of a heavenly Father. "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not the Father know all about him?" says a third. "Is not the Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How, then, can he fret?" That great man, Phillips Brooks, has said:

"The little sharp vexations,
And the briers that catch and fret,
Why not take them to the Helper
Who never failed us yet?
Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose
When we scarce know what to do,
Then, leaving all our weakness
With the One divinely strong,

Forget that we bore the burden,
And carry away the song."

There is a story of an aged woman, carrying a market basket, who got into a railroad car and when seated she kept her heavy burden upon her arm. "Lay down your burden, ma'am," said the kindly voice of a workingman; "the train will carry it and you." And thus it is with God.

Worry can be cured. You cannot do it with the will. But you can substitute something for it. Suppose you were to go into a dark room, wishing it to be light. How would you do it? Would you try to scoop the darkness up in pails and throw it out? No! You would just open the windows and throw up the curtains and let the light in. Let the confidence and faith of your Father's love in, and the worry will go.

And tone up your physical condition. Take a little time to rest each day; don't work to the limit of time and strength. Hold a reserve for emergency. Stop your introspection. Leave your mind, your morals, your conscience and fears alone. Take up some fad, like golf, photography, tennis, and walking. Pin your worries down to definite facts, and most of them will go. Live one day at a time. Be philosophical, and when you miss a car, say "The next one is mine." Above all, take the spiritual treatment, and remember what the old colored woman said to the soldiers: "Cheer up, honeys, glory day is coming." Fix it in the mind that "worry" is irrational, that it saps manhood, robs the countenance of its beauty and the soul of its strength,

that it reduces men to the level of barbarians and brutes, and you will recover healthy mindedness and happiness.

“To get rid of worry, go to a quiet room, twice a day, and lie down, relaxing every muscle, and assume a complete indifference to those things which worry you and quietly accept what God through the law of demand and supply gives. In a few days you will find a great change in your feelings, and the sufferings will pass away and life will look bright and promising. Infinite wisdom has established that law; and its utilization by those who are worried and fearful will secure amazing results in a short time.

“How is this secured? The physical system has been on a severe strain and has come almost to a breaking point. Its nervous equilibrium has been greatly disturbed and the depressed condition has affected heart action, the digestion, and the vital functions. When you become quiescent and relax the muscles by an act of will and persistent passivity, the nerves have a chance to regain their normal, healthful action, and all the functions of the body begin to work naturally, and health is restored, and the unreasonableness of fretting and worrying is seen and given up.”

A great destroyer of health is fear. The Bible is right when it says: “Fear hath torment.” As the hawk pouncing down upon the birds causes each lark and robin to disappear and causes silence to be where sweet song ought to reign, thus fear is a bird of ill omen that silences the heart’s hope and the life’s happiness.

A fear is an invitation. If we could observe it as one might an animal we should see it stealing upon its

prey to wreck life. The man who is habitually beset by fear is ever in a state of unstable equilibrium. We know that fear does not accomplish anything. We have found on more than one occasion that fear paralyzes effort, and that instead of helping, it hinders our efforts. We know we would be stronger, more capable of successful issue of life, if we could be rid of all fear.

Fear changes the secretions of the body, slows down the circulation by a depressing effect on the nerves, produces modified effects which lay the foundation for all kinds of diseases and ailments, weakens the tissue structures, so that bacteria can multiply and produce more serious results and poison the whole system.

And is there really anything to be fearful about? Yes! I hear some one say there is the fear of disease, accident, poverty, disgrace, fear of investments, solicitude for friends and relatives, and, last of all, death. But there is a light for the darkness; there is health for the body; there is care for the troubled; there is provision for to-day; and there is the promise that "all things work together for good to them that love God." And death cannot touch me at all, for I am spiritual in my being. God never sees a graveyard or a grave. Whatever the appearance of things may be, God cannot be kept from His children. He is a usable God offering Himself as Father to His child. The supply is infinite; it is ours for the taking. "I will fear no evil." What a grand statement to take hold of, so that hereafter I will expect only good for myself.

In Long Beach, California, there is a man who has been an able preacher and official in the Methodist

Church. He has the palsy and his hands shake badly. Once when Bishop Quayle was calling upon him, and they were talking, his wife came in, and he said to her, "Sweetheart, shall brother Quayle see what you can do for me?" And she took his hands and they became quiet. And he said: "That is what she can do for me."

God can take the fear of our lives, and so hold it that we shall have quiet and strength. Restlessness will turn into rest; and weakness into certainty.

I remember when I was in the Spanish War that a great storm broke over our camp one night in South Carolina. The lightning and thunder was something appalling, and the rain was cutting the tent into pieces. The wind threatened to take our shelter away. My son was sleeping on a cot beside me, one big blanket covering the two cots. I hoped he would not wake, but after a little I felt a movement under the covering, and I knew that his hand was trying to find mine. I immediately stretched out my hand, and he grasped it in his, saying nothing. By this contact there came a confidence to him, which kept him quiet in the midst of his fears because he had hold of his father's hand.

Once there was a little ship tossing about in the waters of the Lake of Galilee, and the mighty winds, rushing down from the mountains, lashed the sea into foam. The water was breaking over the boat that contained the disciples, and they were fearful. And as they cried out in their fear, a voice was heard out over the waters: "Fear not! fear not!" Oh, if there is a watchword in heaven, it is surely those blessed words

“Fear not.” It still falls from the lips of the Master as we toil on through the stormy scenes of life. He whom the storms obey has said it—“Fear not.”

And is it not true that most of our fears are nothing but shadows? They do not prove to be real; they only frighten us. When we come up to them, they disappear, or have no power to harm us.

A friend of mine says: “One evening a little girl was playing along the sidewalk, full of laughter and high spirits. I watched her chase a moth as it hurried toward the dazzling light of an electric lamp. She laughed in great glee at its fluttering, and at her own futile efforts to lay hands on it. Now it was near, now a few feet ahead; but with untiring delight she followed until some distance down the street. When finally it had eluded her, and had leaped up to its fate in the arc-light, she turned to come back to the home. I heard a frightened cry, and saw her hesitate, and hurrying to her, asked what made her afraid. Speechless with terror, she pointed to the ground, on which was nothing to be seen. Her terror continuing, I asked again, and noticed that she was pointing at the black shadow of a telegraph-wire swaying back and forth in the light of the electric lamp, and casting its fearsome blackness on the street. In a moment I realized that it was the child’s first recognition of a shadow; and I said: ‘O, that is nothing but a shadow. It cannot hurt you. Stamp on it with your foot.’ And she stamped on it as if it were a worm until she had stamped out her fear. Starting homeward again, she saw before her the shadow of her own body, and hesi-

tated again; but I said: 'Stamp on it; it is only a shadow.' As she moved forward to put her foot on it, of course the shadow fled before her, and continued as she ran for a short distance in the vain effort. Tired at last, she turned back toward me, saying, 'I can't,' and looking down at her feet, as she faced the light, she saw that there was no shadow, and said, 'Why, it's gone.' Together we walked toward the light, while I explained to her that it was going away from the light which made the shadow."

Ah! if we go toward the light we keep the shadows out of our lives. Here is a great secret for us. Keep away from the unprincipled palmist and medium, whose prediction has become for you a superstition. Even if she were skilled enough to read your future, she should have kept her opinions to herself. She lacks knowledge of human nature and what is right who preys upon your fears. To accept a prediction as possibly true may be unwittingly to prepare, through auto-suggestion, to make it so in one's life.

A woman began the day by thinking of the many cares that were hers for that day. Company was coming and a luncheon must be prepared. As she thought of the inexperienced maid in the kitchen, fear came upon her and her head began aching.

As her husband bade her good-by, he took her hand and kissed her lovingly. "Why," he said, "my dear, your hand is feverish. Better just take a day off." And he was gone. She laughed to herself rather petulantly at his idea of her taking a day off. Going to her room she sat down, and as was her custom, she

began to read her Bible. As she read she came to these words: "And he touched her hand, and the fever left her." As she knelt and breathed out her prayer, a hand touched her, and the quiet spirit came to her also. If we come to God, the fears go and confidence is ours.

Jesus Christ knew the hard conditions of life. He knew what burden-bearing meant; He knew what trials come upon men; He was always meeting men and women whose faces bore the look of fear, and often there came to Him real afflicted ones whose condition spoke of the reality of trouble. But with a sublime confidence in His power of love, He met them all, and said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And as if this was not sufficient, He said: "Son, thou art ever with me, and all that I have is thine." There is no doubt but that the sovereign cure for fear is religious faith, and it may be transcended, and the power by which you transcend fear is trust in God and His Word. Let the world be turned upside down, God is with us!

Another destroyer of health is anger. Anger is taking poison into the blood; it is pulling down the foundation of the house; it is setting on fire the building; it is a river overflowing its banks, carrying destruction everywhere within its reach. It is a species of insanity. It raises the temperature of the body, quickens the circulation, produces palpitation of the heart, and brings about ■ general unbalancing of the physical system.

A woman in Los Angeles was called to the door by a collector who asked for payment. A dispute arose over the amount, and the woman became very angry and

slammed the door in the agent's face. Soon after her return to the sitting room she took up her baby and nursed it, and in twenty-five minutes the baby was in convulsions. The milk had been poisoned by the anger of the mother.

Let one breathe into a glass tube when he is angry, and a deposit of brownish color will appear upon the glass. Scrape this off and give it to guinea pigs and it will kill them.

The biographer of Lady Willoughby tells this story pertaining to her mother's life: She was standing at her window casement one day looking out upon the lawn, and in her arms was her infant child. Deer were playing on the green, birds were singing in the trees, and the sun was hanging in the deep blue of a July day. The face of her little child in the midst of all this was shining like the face of an angel. Just then a servant of the household who had disobeyed some order came into the lady's presence, and Lady Willoughby began to scold her. While the scowl and shadow of that dark passion called anger was on her face, she suddenly looked down at her child, and was startled. What startled her? She saw that passion of anger reflected on its little countenance, sinking down into the depths of the child's existence and twining itself around the very roots of its being. Being a Christian mother, she said to herself: "This is wrong. My babe, instead of beholding in my face, as a living mirror, the glory of the Lord and being changed into the likeness of that by the Spirit of the Lord, is beholding the scowl and shadow of that dark passion, anger, and is being

changed into the likeness of that." And she was right.

Anger, then, is a destructive element, and must not be allowed a place in our life. There are all kinds of bacteria in the body, and when the thinking is true, high, pure, and healthful, they do not hurt us. But when it is the reverse, physical depressions follow, and may destroy our health.

And what a destructive agent malice is! If love is the greatest thing in the world, its opposite, malice, is the worst thing in the world. Malice is anger and wrath cooled off. Stand on the top of Vesuvius and look down. For hundreds of miles black, cold lava holds in its grip houses and vineyards. Malice is wrath cooled off and waiting for a chance to get in. It is a propensity to inflict an injury; it is active ill-will, enmity, hatred. I would rather have the type of a man who will get mad enough to murder me than a man who hardens down into black malice that carries malignity through years watching for a chance. Here is the sand, the sawdust, and the coke, and here is the electric current acting upon them, and when it is settled down and cooled, you have carborundum, that will cut glass and wear out steel. That is malice,—hardened anger and wrath. If you find a man or a woman on earth toward whom you cherish resentment, before you sleep get that poison out of your blood. Let there be no living man or woman beneath the stars that you would injure, if you had the chance. You would injure yourself a thousand times more. Men are not injured by pressure from without, but by force from within. "I would a thousand times rather be

struck to my death by the fangs of a rattlesnake than be able to strike to death as the rattlesnake. I would rather be bruised and broken by the cruelty of enemies than be capable of bruising and breaking the man who has wronged me most."

Malice puts out the inner light of the soul ; it perverts judgment and blinds the understanding. It has ruinous effect upon the body, withers the heart, and kindles a fire that burns up the best feelings. Many believe that Shakespeare's "Hamlet" is an example of the disordering effect of a harbored malevolence. The deep-seated hatred which smoldered and glowed in Hamlet played havoc with his own nature. No matter if his quarrel was just ; the spirit of revenge which he entertained was a fire in his life, driving out all natural thoughts and drying up the very roots of kindly feeling. A man cannot break his life more quickly than to carry malice within. It will be an "arsenic" of destruction.

"I think God's grandest gift to man,
Is just the power to forget ;
The gift to go ahead and plan
To-morrow, and his stakes to set
For newer, better, stronger things
Than e'er his hands have built or know,
To mount as on an angel's wings
And leave life's broken hopes below.

"To leave life's broken hopes alone
And to climb upward with a song ;
Forgetting every rock and stone,
Forgetting every hurt and wrong

Inflicted by another's hand,
 To just go on, head up, eyes front;
 To let no mem'ry take its stand
 The keenness of his hopes to blunt.

“Forget the faults of other years,
 Forget the woes of yesterday;
 Lost friends, wrecked hopes, the fallen tears—
 On the far heights the sunbeams play!
 Remember how to laugh and sing,
 Remember better tasks to set;
 The past is flown, to-day's a-wing,
 Remember that you can forget.”

Another destructive force in life is jealousy. This cruel murderer is horned, tusked, hoofed, fanged, stinged. “He has the eye of a basilisk, the tooth of an adder, the jaws of a crocodile, the crushing folds of an anaconda, the slyness of a scorpion, the tongue of a cobra, and the coil of a worm that never dies.” He is in every city, in every church, in every place of business, in every social circle, in every profession and walk of life. He whispers, he hisses, he lies, he debauches, he blasphemes, he damns. God pity the men or women who allow him in their life. He is the father and mother of one-half of the discontents, the outrages, the crimes, and woes of the human race.

Jealousy is grief at the superiority of others; it is the shadow of other people's success; it is the shivering in our pocketbook because it does not contain as much as some one's else purse; it is the flutter of our dresses and clothes because they are not as rich as some others we see about us; it is the whine in our tongue because

it is not as eloquent as some one's else speech; it is the thunder of other people's popularity souring the milk of our kindness; it is the roaring of other people's social position, killing a just recognition of merited success.

Jealousy offered a rough stick to the first boy ever born, Cain, inciting him to strike down in murder his brother Abel who offered a better sacrifice to God. Jealousy made Korah lie about Moses, made Succoth depreciate Gideon, made Joseph's brothers sell him into slavery, made Saul hurl his javelin at David, made the elder brother stay away from the feast when the Prodigal Son came home. It was jealousy that took Jesus Christ and nailed Him to the accursed tree.

And this same jealousy will be a wolf sucking our life blood and health, if we give him shelter within. He must be slain if we are to have quiet of mind, power of spirit, and strength of body. Domesticated, he will create disturbance, sap the blood of life, derange the functions of the body, and break down the nervous system.

And now once more let me speak about the destruction of criticism. I might with profit write about envy, lust, lying, but I have not the space. There is a more common destroyer with us all than these, and that is unjust criticism. Our age is harsh and cruel in its judgment and criticism, and brutal in blaming. We are lashing each other with biting words of faultfinding. If all the harsh words spoken were represented by drops of vitriol falling upon the heads of the men who utter them, many heads would be burned to a crisp.

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But, friends, criticism is too keen a knife for a bungler to use. A steady use of scissors will never make nor mend a garment. If you use criticism, it will make you suspicious, querulous, offish, mean, and a pedler of misrepresentation. It will sting you to the death.

If we will hold back our tongues from speaking guile, slander, misrepresentation, and paralyze suspicion in us, and give out sweet charity, helpfulness, noble words, we shall make for ourselves a body of abounding health, a face radiant with happiness.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed
Or thoughtless words the heart of foe or friend;
Now would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
"The world is better that I lived to-day."

—*Ella Wheeler Wilcox.*

XII

THE BUILDERS OF HEALTH

LOVE is the greatest chemical agency in the world. It can change more disgusting conditions of life than any other force known to man. Its transforming power is wonderful. It causes the desert to blossom like a garden and makes the barren tree bring forth rich fruit.

Love outstrips definition. It is like fire in the house on a cold winter's day. All is made cheery and comfortable from its presence. It is like the beautiful refreshing breeze of summer; it is like the genial sun in the spring; it is like the life-giving water to the thirsty soil; it is like the sweet-scented rose, plucked from the beautiful flower garden.

Love is not a fitful mood, changing, coming and going, according to the state of the weather, or the state of one's health. But it is a steady, radiant, pure-flamed altar fire, which energizes the soul and sends its gracious influence through the whole being of man. There is no doubt but that the body's greatest builder is love. No other workman can bring out such fine expressions of face; such forces of joy and grace of the spirit; such strength and power of body. When a man has love it becomes the property of the world as truly as the fragrance of an orchard in June is the property

of all who pass it. The owner cannot fence it in and monopolize it.

The greatest definition of God is love. When Mr. Moody built his first tabernacle in Chicago he was so anxious that every one who came to that tabernacle, whatever else he might hear or learn, should hear or learn about the love of God, that he had the words "God is Love" in blazing fire above his head, over the pulpit. One night after the church was lit up and before the service began and before anybody had come in, a poor outcast was going up the street and he came to the tabernacle. He saw the door ajar, and he said to himself: "There will be warmth and comfort inside." He went up to the place and pushed the door a little wider open, and was just about to step in when those gas jets blazing away above the pulpit caught his eyes: "GOD IS LOVE." He pulled the door to and turned around and went out, and started up the street, grumbling and muttering to himself. He said: "That is not true, God is not love; if God was love He would love me, and God certainly does not love such a miserable outcast as I am." But those letters of fire kept burning into his heart, "God is love; God is love;" and finally he turned around and retraced his steps and came back to the tabernacle, and going in, he took a place behind the great stove in the corner. After awhile the congregation came, and Mr. Moody came and began to preach. As Mr. Moody preached, that man sitting there began to weep. At some point during his sermon Mr. Moody caught sight of the man in tears, so when the meeting was

over he walked right out of the pulpit, sat down beside the man, and said to him, "My friend, what was it in the sermon that affected you so?" "Oh," he said, "it was nothing in the sermon, sir. I have not heard a word of the sermon, I do not know what you preached about." "Well," said Mr. Moody, "why were you weeping?" "Oh," he replied, "those words up there in the gas jets, 'God is love.'" Mr. Moody opened his Bible and showed him the wonderful love of God to sinners, and that man forsook his sin and was saved that night.

The gift, then, to be coveted above all others is love. It is to be coveted rather than eloquence mighty as angels' speech; than power to pluck mountains from their roots and cast them into the sea; than knowledge that penetrates into the deepest mysteries and climbs to the heights of heaven; than the courage that wins the martyr's crown at a burning stake; than the faith that tramples death beneath feet; than the hope that, stretched on a dying bed, lays a mortal hand on an immortal crown; rather than for these, give me the love that dwells in a lowly life and turns the forces of personality into health and happiness that serves others.

"It is given to the modest violet to ride forth upon perfumed wings; it is given to the lark to pour forth its sweet song; it is given to water to refresh the thirsty traveler; it is given to the teacher to inspire his pupil; it is given to the physician to fight for the life of his patient; it is given to the mother to serve her child; it is given to love to be all these and more, that the

world may catch the glory and joy of living in the spirit and power of God."

Love means an overflowing, abounding life. It represents a surplus of strength and power. It is a tonic, an elixir, a vitalizer of one's powers.

In the story, "Following the Star," we have a good illustration of the power of love in David and Diana. He had married her to save her property and to help his missionary work in Africa. Neither knew that they loved the other until they were separated, he going to the foreign field and she going back to her home. Neither dared to tell the other of the love for fear that it was not returned. But letters passed, and at last David wrote he would write no more letters, but that one would be found upon his person after his death which he wished Diana to open and read. Diana went to a hospital and became a nurse, and grieved for the husband that she loved far away. One day there was brought into the hospital David, who had been brought home to die near by where he knew that she was to be seen. Diana saw him on the cot, unconscious. She had him carried to a private room. She became his nurse. Believing he would never regain consciousness, she felt for the letter which he had said would be upon his person. She found it, and, opening it, read of his great love for her. With a glad cry she threw herself alongside of him and kissed him; she took him into her arms and threw her great masterful, overflowing love into his weak body, and demanded that he live. Her love vitalized David, revived him, and he opened his eyes and knew her. She told him that she had found

out his secret, and that she loved him too, and he must live. And he did.

And this same great love in our nature builds the tissues of the body; sends invigoration to the blood, joy to the nerves, and inspiration and life to every cell of our being.

Love is the passion that makes us truly human and leads us to the noblest activity and eventually transforms the life into the divine likeness. It is the strongest and most powerful instinct in the human soul, possibly hunger excepted. And the real seat and reservoir of love is the subconscious mind, and that love is also the avenue of power and helpfulness to those that are in need. Three things are absolutely necessary in one who would deal effectively with other people whom he would help, namely, love, health, and happiness.

A friend of mine said, some time ago: "I know three great men, who are preachers. They are known the world over. Two of these are Americans, one is an Englishman." My friend met one of these men and discussed with him the other two. He said to the great American preacher: "What do you think of Dr. Jones?" Said he: "Dr. Jones is a great philosopher. Philosophy is his passion; but Jones does not love men." "And what do you think of Dr. Smith?" "Well, Smith is somewhat of a puzzle. His theological coat, like Joseph's, seems to be of many colors. I would say that Smith has a passion for truth as he understands truth, but he does not love men." Now the estimate of this man of his fellow-workers was "They do not love men." Let no man depreciate the

scholar, the philosopher, the searcher after truth; each has his place in the temple of humanity and the church of God. But until these men have been made over into lovers of men, they cannot invade and conquer the vast and mighty spiritual realm where, and where only, is to be found the Christ of life and power that grips and takes hold of the lives of men. To help men physically, as well as mentally and spiritually, we must be great lovers.

People who desire to grow beautiful as they grow old must take into consideration not only the control of the conscious mind, but they must develop love in the subconscious mind. It has been shown that the most attractive men and women of history have not been young. Their power has been generally mental and moral. The moral nature has been developed to a greater degree. The truest beauty that this world knows is that which results from sowing love in the subconscious mind.

Another builder of health is faith. "Thy faith hath made thee whole," is most scientific. Faith is an inner, dynamic, co-operating force, that translates belief into life and character. It is that which leads one to trust himself to the object of his faith, whatever it may be. "It involves the launching of mind, will, and heart in the direction of the object of one's faith." Faith in God, then, makes me reach out to take all the resources of my Father that are at my command.

One day a child on the streets of Florence watched for the coming of Angelo. He had with him a large piece of paper, on which he was intending to ask the

artist to draw for him a picture, and he believed that he would. That was bold faith. And it won the day. What popes and great men could not do, the child's faith accomplished. It went right to the heart of the great artist. He could not disappoint such open and sincere trust and expectancy.

Faith in the promises of God, and the examples of Christ, when here on earth, and "the greater things you shall do," will bring magnificent results. While fear, doubt, and worry paralyze the machinery of the body, faith stimulates and repairs it. Faith is in our physical heredity, for we talk about inherited tendencies. Yes, but you are also a child of God, therefore faith is in our moral consciousness also. Think then of the divine power that works for your good, and healing. "According to your faith be it unto you," is as true to-day as it was when Jesus was here in the flesh.

The psychology of faith is a belief in that which induces auto-suggestion. If you believe that something will help you, you endow it with seeming power, the power being resident in your own mind. You, therefore, set your forces to work, and unlock energies of a beneficial order. Once faith is aroused, the subconscious mind becomes active.

Faith then in God, and in yourself, is a great factor of self-help. Do not only hold fast to your faith, but transfer it from the abstract to the concrete; from the conscious mind to the subconscious mind. It will build health.

At the old St. Giles church in Edinburgh they tell you how the Covenanters would not sign the covenant

in the church with ink, but went to the old gravestones near by and, opening their veins, signed the document on the tombstones with their blood. God has given us promises which He has signed in the blood of His Son. "If you have faith as a grain of mustard seed, . . . it shall be done unto you."

Another builder of health is hope. "We are saved by hope." Without hope no good or great deeds are possible. It was hope that hung a lantern on the ship of Columbus; it was hope that supported the uneasy steps of Dante's imagination over the burning marl. It was hope that brought to Milton the song of Paradise when he was in darkness. It was hope that supported the pilgrims who pushed out over the rough Atlantic to make a civilization worth while in America.

The words of God are rich with hope. We may be like a dove soiled when it settles on the dust heaps of the cities, but when hope enables us to rise again towards heaven we shall be "covered with silver wings and our feathers like gold." "Our lives are like circles with God in the center, and to be called of God is to be called to the life that circles about Him as the planets revolve about the sun; to the life that is controlled and directed in its motives and spirit by the knowledge and the love of God; and the life that thus circles about God is endless in its orbit."

No man ever truly hoped in God in vain, because his hope is sealed unto him "by the love of God being shed abroad in his heart by the Holy Spirit which is given unto him."

Therefore over against your nervous excesses, low

vitality, weak organs, stands God with a gospel of recovery. Over against your sins and mistakes, your chamber of horrors, your weaknesses of flesh, stands God with His "balm of Gilead," His physician of hope. These charge the veins with new life; these give new tonics; these rebuild the old tissues and give new strength.

Dr. Austin Flint said to a medical class some years ago: "Gentlemen, there is something in the practice of medicine far beyond the mere administration of drugs." He told a great truth. Every physician knows the value of faith and hope. Hope, one of the greatest powers of the human mind, is at once elevating, uplifting, and inspiring. Hope can accelerate the heart action, relieve the nerve tension, and bring great benefits.

But above all, have you hope in God? There is not much for a man whose hope is in a material world. Such a hope rests upon favorable circumstances, our own powers, our own shrewdness. Human hope is but a swimming plank on the ocean of life, upon which we may save ourselves for a time. But there is a hope great and grand enough to cover this world and the one to come. I don't want "the to-morrow to dash down my joy to-day. So I must fix my hope on One who controls the to-day and the to-morrow," God. Such a hope gives every assurance of success.

She was named Pandora, the All-gifted, because Vulcan molded her virgin form and gave her voice and vigor; Minerva endowed her with artist knowledge; Venus with beauty; and Mercury with an artful and winning disposition. Mercury brought her to the dwelling of Epimetheus, who, notwithstanding the warning

of his brother Prometheus, yielded to her charms and made her his wife.

A closed jar stood in the house, which it was forbidden to open; but when Pandora raised the lid, to peer with curious eyes into its contents, there escaped evils before unknown to men, which rapidly spread over the face of the earth. In fear Pandora shut down the lid, but only in time to prevent Hope from escaping. And so, says the fable, this last gift of God has remained to man—his salvation from utter despair and the means of recovering what he has lost.

Another builder of health is cheerfulness. A soul's power to produce pleasure or pain in another is very great. If it throw over on its fellows the whole force of its excellence and its beauty, it can produce great cheer and great delight. But if the soul of man scowls over upon its neighbors, it is certain to produce gloom and pain.

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's two or three doors away.

Her eyes were bright, her lips so smiling that her mother smiled, too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns'. And, oh, mother, Walter was cross, but I happied him up so that he got all over it;

and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

"Why, what a happying time you have had," laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross, or sick, and soon you will find yourself so happy that your face will shine with smiles.

"If I knew where the box of smiles was kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me;
Then over the land and the sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

"If I knew of a box that was large enough
To hold all the frowns I meet,
I would like to gather them every one,
From nursery, school, and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deepest sea."

"A laugh," says Lamb, "is worth a hundred groans in any market." And Carlyle says: "Give us, O give us the man who sings at his work." A cheerful spirit is a stimulant; it helps the functions of the body; it helps circulation, and relieves congested livers and lungs.

This tonic of cheerfulness is the easiest thing in the world to take. Start with a "Good-morning!" and keep it up all day, and you will spread the contagion of cheerfulness. Begin in the home. Sometimes this is the last place we think of. What a change would come over some of our households if every member would cultivate cheerfulness. There are homes that are like nitro-glycerine factories—men and women go tip-toeing about for fear of bringing about an explosion.

Regard laughter as an exercise, purely mechanical if you will, like dumb-bells. You will not practice it long before your laughter will become genuine. The capacity for laughter is one of the best gifts God has conferred upon man. It is a physical and mental stimulant of the highest order.

Cheerfulness is of the mind. It will take you a long time to cultivate the habit, and the effect upon the body is not as quick and rapid as that of laughter.

Cheer up! The world is taking your photograph. "Look pleasant, please!" Of course you have your troubles. But, man alive, in a ten-minute walk you can see a score of people worse off than you are. And here you are digging your own grave and playing pall-bearer into the bargain.

Cheer up! What right have you to carry a picture

of your weebegone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods.

Cheer up! your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows you would clear your brows, set your teeth, and make the best of it.

Cheer up! you are making a hypothetical case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! It's the best medicine of the day, and cures all ills of the mind, and gives invigorating force to the body.

Cheer up! That was Christ's great method of life. He accosted the man sick of palsy with the sunlit saying: "Be of good cheer." And when the night was dark and the disciples were fighting against the waves, He appeared walking on the waves, saying: "Be of good cheer." And at the last supper, when a sob was in every man's throat, Jesus said: "Be of good cheer."

A man cannot make the most of himself while he makes the most only of his body and mind. You are something more than muscles, nerves, tissues, culture, and intellectuality. The Greeks carried these ideas up to their highest development, but Greece never developed the grandest possibilities of man. But the spirit of Christ does. Paul was a grand combination of

intellect and heart. And the world needs the great heart more than the great mind.

Go back over your own life, and note the men or women that you recall with greatest delight. It is the men or women who were kind to you. They made the greatest impression upon your life; they were the source of your greatest inspiration.

Down at the depot of one of our great cities was an overland, de luxe, limited train, filling up with eastern passengers. It made but very few stops on its journey. A colored porter standing by one of the Pullmans was approached by a gentleman who wanted to go to a small town on the way. The man said to the porter: "Does this train stop at ——?" And the porter said: "No, sir, boss! she sure don't; she don't even hesitate!" And the man of kindness does not even hesitate.

Look at some violets and listen to their talk. They seem to say: "It is our life to be sweet: when we are no longer sweet, we shall be dead; for while we have any existence, any vitality in us, we must be fragrant." And thus it ought to be with the true man. His fervor and purity, his goodness and sweetness spread and communicate cheer and happiness. If you have these qualities they will make for the health of the community. Mirth is not one-half as contagious as goodness. It passes from lip to lip, and heart to heart, as birds pass from one tree to another, singing as they go. It is the common property of the world as truly as the fragrance of an orchard in June is the property of all who pass it. Whatever is kind and gracious in us shall not perish, but share in the immortality of

goodness. It shall move through time like a scented wind, bring health to the sick and refreshment to the tired.

The world wants to see the disciples of Christ bestowing the smiles of cheerfulness everywhere, and great is its power. Mourners have no right to sit at the Lord's table or wear the livery of heaven.

Another great builder of health is kindness. Kindness is Christianity on foot; it is the melody of the heart; it is the symphony of the voice; it is the warmth of the hand; it is the sunshine of the eye.

There are many people who think that the main business of life is to take care of one's self. Yes! But you have no right to be just and honest in such a way as to make others less happy. Of all creatures, there is no one that has a better right to be a hedgehog than a hedgehog. But is he a good neighbor?

Over in Boston they tell a story concerning a little girl who was one morning riding in her father's carriage, and she saw a poor little girl by the side of the road, and when she went home and at night knelt down to say her prayers, this was what she said: "O Lord, as I was riding down the avenue this morning in our carriage—and thou knowest, O Lord, that we have a coachman and a footman as well—I happened to see a little girl. Her hair looked as if it had not been combed for a long while, and she had no shoes, no socks, and her dress was torn, and her face dirty, and she was altogether a very miserable-looking little girl, but that is not any business of ours, Lord, is it? Amen."

You laugh at her, because she was the disciple of such

a small conception of life, but if you look deeply into your relations with men and women, you will be likely to find quite a number who have that spirit in their lives.

“The art of right living is the greatest art. This concerns the carriage of man, handling the body, the maintenance of good health, the control of the temperament, and involves use of reason and conscience. The test of an organ is the melody and harmony within. And the test of a personality is not the outer polish, but inner skill in carrying the faculties.”

A lady was traveling from Providence to Boston with her weak-minded father. Before they arrived there he became possessed of a fancy that he must get off the train while it was still in motion, that some duty called him. His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her.

“I beg your pardon,” he said. “You are in trouble; may I help you?” As soon as he spoke, she felt perfect confidence in him. She explained the situation to him.

“What is your father’s name?” he asked.

She told him, and with an encouraging smile he bent over the gentleman who was sitting in front of her and whispered something in his ear. With a smile the gentleman arose, crossed the aisle, and took the vacant seat, and the next moment the large man had turned

over the seat, and leaning toward the troubled old man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston.

Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said: "Pardon me, but you have rendered me such a service, may I know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.

One of the great sacraments of life is kindness. It is a river of health flowing through the land. It flames like the sun and makes spring everywhere it shines.

But this is not all. Kindness makes health for you. It helps the temperament; it soothes the nerves; it keeps out despondency; it bars out depression; it cultivates the spirit of joy and peace; it develops the finest qualities of the soul. And all these are health bringers; they are the best medicines of earth. The kindly man shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

And now I must name one more great builder of

health. It is grace. "By grace are ye saved." "He is the Saviour of the body," intimates Paul. An atoning Saviour brings grace for the redemption of the body as well as the spirit.

It is stated that in St. Petersburg a father's heart was well-nigh broken because of the prodigality of his son, who was addicted to the habit of gambling and other vices. At last the father secured an appointment for his son in the army, but here he went from bad to worse, until he had reached the limit of it all, and one day, completely discouraged, he sat down and cast up his accounts. And when he saw the amount, in desperation he wrote at the bottom of the column these words: "Who is to pay all this?"

The Emperor happened to be going through the barracks to inspect his soldiers, and he came upon this young man, who with his head in his arms had fallen asleep. Glancing at the figures before him on the table, the monarch read the question, and then, bending over, wrote one word: "Nicholas." And the story goes that that one name meant the cancelling of all the young man's debts, and he was free.

I do not know whether this story is true or not, but I do know that if you enumerate all of your sins and weaknesses of body, and beneath the sum total of them write this question: "Who is to pay all this?" that one name can be written there that will free you, and that name is "Jesus."

You may be sure you cannot do it yourself. This is a hard lesson to learn, and to-day many of the new "cults" are not only stumbling over it, but teaching

“that a man may work out his own salvation.” But remember what Paul says: “The good that I would, I do not; but the evil which I would not, that I do.” Is it any wonder that he cries: “O wretched man that I am! who shall deliver me from the body of this death?” Are you stronger than Paul?

And be assured of this, that no other man can save you. He is as ignorant of the way as yourself. In our Saviour’s time, the Pharisees thought they knew the way, and set up their guide posts of ceremony and good works. But Jesus said: “Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

Christ is the only bringer of grace. When Thomas questioned Him, He said: “I am the way, the truth, and the life; no man cometh unto the Father, but by me.” Peter, when filled with the Holy Spirit, said: “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” And Isaiah said: “The Lord hath laid on him the iniquity of us all.” “By grace are ye saved.”

When some miners in Colorado were buried alive, one day a boy in a field thought he heard a tapping on a deserted iron tubing. Going for help, men came and decided that the miners were alive. Quickly an electric wire was brought over the mountain. A bulb was lowered so that the imprisoned men might have light. Food was sent down, that they might not starve to death. One of the men knew a little of telegraphy, and so at last communication was established, and mes-

sages were sent both ways. And these messages filled the whole camp with a riot of joy and thanksgiving.

And is it nothing that there is a nerve in man that responds to the signals of grace that come from the unseen and unknown God? What a moment that was that came to Helen Keller when the electric signal of feeling told her that there was a wonderful world about, above and beneath her. And what a mistake it would have been if she had refused the light that had come to her. How much she would have lost that she now knows and rejoices in.

Are we going to live on the sense plane of mentality? Are we going to be contented to have only the material, the moral? Or are we going up into the realm of the spirit, the realm of grace and highest life?

An arrested life, lived on the mental plane only, "mischief" the land. A barren tree, which gathers to itself the fatness and fertility of the soil, and yet makes no return of fruit, mischief the orchard. Life has gone to all the trouble of constructing this tree in order that it might become the medium of transmitted force. But it is a non-conductor of the vital current. It has as much right to continuance as a post-office that merely received but never delivered the mail committed to its trust. This barren tree, instead of being a thoroughfare, is a "dead end."

How many spiritual "dead ends" there are in the world of God's grace. Christ wants to get through your life to dying men and women. He wants to exemplify through you His saving, transforming power. If you

stop with the mental equipment, you are a terminus, rather than a sending, transmitting station.

Grace is the gift of regeneration through Jesus Christ. It is the greatest builder in one's life. It saves men from their sins, and when one's sins go, more than fifty per cent of their illness and disease goes. And it is the best preserver of the body. Abounding life prevents the bacteria from gaining a foothold in the flesh. Sunshine and a peaceful mind are great preservers of health.

Grace makes for a grand old age, and a happy life in its ending. You will go to your rest as young birds go to their nests at night, unto whom growth comes amid the darkness, and who wake at morning with stronger wings and brighter plumage.

XIII

THE PSYCHOLOGY OF PRAYER

IT is said that many years ago an obstruction, a part of some old derelict, was imbedded in the bottom of an Atlantic harbor. Various plans for raising it had been tried, none of which was successful. At last a practical old sailor, who knew but little of engineering and mechanics, said he could raise the wreck if the city authorities would give him help. He took two old scows and anchored them one on either side of the sunken boat and across from one to the other he placed great steel girders. Then at low tide he took great chains and cables and fastened them around these girders and to the wreck below. Then he lighted his sailor's pipe and sat down and waited for the tide to come in. Soon it crept slowly in and the chains began to snap and creak and strain and the girders to fairly groan. Soon the old derelict was torn from its moorings of years and dragged victoriously out of the harbor. How was it accomplished? Simply by harnessing up his task to the lifting power of the great ocean. All the lifting power of that tremendous deep was under those old scows bearing them up, hence the task was accomplished with apparent ease.

Prayer is like that. Man is the greatest expression of spiritual energy, and he is a part of the very being

of God. And prayer is the means by which he harnesses his tasks, his needs, his hungers, his longings to the accomplishing power of God.

The new psychology does not deny prayer. To do so would be to deny everything that the new thought of the day wants us to have, and yet misses in some of its philosophy.

To deny prayer is to deny the instinct of the race. Human beings have always believed in prayer. There have been cities without schools, without libraries, without churches, but there has never been a city without its places of prayer. Prayer is an instinct of the race. Just as there is water to match the fin; air to carry the wing; ether to carry the light, there is prayer to get hold of God.

And if prayer is not a power, then the Scriptures are impeached. They give us the models for prayer, the conditions of prayer, and the commands to prayer. Take from the Word of God all those passages which imply the use and value of prayer, and you not only shrink it amazingly, but you take the heart out of the Bible, and you might as well throw it overboard.

And if prayer is not necessary and most important, then Jesus Christ is not a safe exemplar, or religious teacher. For no teacher ever exhorted to prayer more urgently than He did; no teacher ever practiced prayer more earnestly than He did. He prayed before the dawn and late in the evening, and sometimes all night. He prayed for Peter, for His disciples, for children, for the whole church, and for His murderers. He prayed at the most serious and urgent moments of His

life; before the working of His miracles; before the choosing of His disciples; before His transfiguration; in the garden of His anguish, and amidst the agonies of His cross.

When the world is willing to discredit its Redeemer, the vitality of His life, the grandeur of His teaching, and His death and resurrection, then it may invalidate prayer.

If prayer is not a power, then how account for Paul's great life? Communion with him is a great tonic; a mighty inspiration. There will be ten more Shakespeares before there will ever be another Paul. His career was shaped in the school of prayer. He prayed on the day of his conversion, "Lord, what wilt thou have me to do?" He prayed on the day of his baptism; for Ananias who baptized him found him praying. He prayed when he was cast into prison. He was in the temple praying when God came and gave him his great commission as Apostle to the Gentiles. Thrice he prayed over his "thorn in the flesh." When he bade the elders of the Ephesian church farewell he knelt down upon the seashore and prayed. He prayed during the terrors of the shipwreck and received from God the assurance that not a soul should be lost.

Take prayer out of the life of Paul and you undo him. It is a function essential to his great character. If prayer were a lie, it would have damaged Paul; if it were of no importance, it should have left him unhelped.

To deny prayer, then, is to declare that a universal instinct of mankind is a delusion; that the Scriptures

are ■ lie; that Christ is not even ■ safe teacher; and that Paul was mistaken in its use.

But psychology, instead of denying prayer, asks why Christian men do not use it more. It says the universe is spiritual, and that man has a great lever in prayer. It intimates that prayer is the great waste force in the world to-day. It says that men have been talking about the waste power of our rivers, our timber lands, our mines, our arid deserts with water near at hand, and the waste power of the forces of the air. But all these are as nothing to the power of prayer which is available in the spiritual realm for the "mights" of men. The prophetic power, the clairvoyant power, the telepathic power, the suggestive power of healing, the saving power are all waiting on the realm of prayer.

Moody said: "I would rather know how to pray aright than to own all the gold in Alaska. I would rather have the power to move the arm that moves the world than to wear the crown of an earthly king." How can I pray aright? How can I move the arm of Jehovah? Let us notice some things about the psychology of prayer, and see how it affects and stimulates, and enlarges our notions of prayer.

The psychology of prayer is not affected by distance. God is no more without than He is within. We dwell in God and He in us. Our lives are linked far more closely together than the lives of the earthly parent and child. The life of the child is a constant prayer in the life of the parent. And God dwells in this subconscious realm of ours, and through that we are linked to the Infinite Mind, and space, distance, is unknown to spirit.

The psychology of prayer is not affected by operations of natural law. Some say that prayer is impossible in an age of science and that answers to prayer are impossible in view of the reign of law. Law, we are told, governs everything. We live by law, fall sick by law, are doctored by law, and are pious by law.

Such statements are "bogies" held up to frighten the people of God out of their rights in Him. The truly scientific man is careful about assuming that certain things are impossible. Years ago Congress considered Morse a fool because he asserted the possibility of communication between Washington and New York. Likewise Marconi was laughed at when he first advocated the idea of wireless telegraphy. Time and experience, however, have proven that these men were wise and not foolish. Men said that healing by suggestion was scientifically impossible. But now we know they were mistaken in their presuppositions.

Prayer is not contrary to the laws of nature, because God established the uniformity of laws preparatory to men's praying, so that He could answer His children's prayers. "Work out your own salvation;" "Workers together with Him;" "I will be inquired of" are a part of the laws of God. These uniform laws, therefore, represent a great physical mechanism, automatically arranged and running, as a pre-ordained device making it possible in advance for prayer to be answered. Therefore Christ bade men to pray by day, by night, in summer, in winter, in joy, in sorrow, living, and dying, in full faith that a great, dear Presence is always

near and in sympathy, hearing and answering the great deep, passionate desires of the heart.

Is it not true that we ourselves change or set aside laws to supply the needs of our children? "The man drawing water out of a well, where the force of gravitation would cause the water to stay, is not violating a universal law: he is bringing to bear another force which alters what would have been the natural position of the water." If my child is dying of a burning fever in the middle of August, and calls for ice when the temperature registers one hundred degrees, if I know enough I can make ice even though the temperature stands at that figure, and I answer the prayer of my child. So the man who prays puts in operation a new force, which operates upon law and modifies it for his good. "Nature is God's continuous deed; and natural laws are only His uniform ways of working. They are no barriers thrusting themselves between God and us. We live and move and have our being in Him, and He is never far from any one of us." "Let us not forget that every promise made to the prayerful soul shall be fulfilled by a sovereign God, even though ten thousand laws have to be modified or changed to meet the conditions."

And yet again, the psychology of prayer recognizes that it is not an impertinence to ask. To be sure, our Saviour tells us that our heavenly Father knoweth what things we have need of before we ask Him. But He uses this statement as an argument for prayers simple, short, and few. God needeth not that we tell Him anything, for He knoweth us altogether. Because

our earthly life is arranged by Divine wisdom for our discipline and development, we must be practiced in industry, self-control, integrity, helpfulness, trust and faith in God. We need therefore to recognize our dependence on God, to relate our life to His will, and seek to enter into fellowship with Him. This religious desire and effort of the soul to relate itself and all its interests to God and His will is prayer in the deepest sense. Uttered or unexpressed, it is essentially equally prayer.

Whenever we are tempted to disbelieve in prayer, we should do as Spurgeon suggested—bring out the Bible and ponder over its promises. Where is the casket of promises? Bring it out. Open the jar of jewels.

Bring out the golden ingot stamped with the superscription of heaven's King. Count over the diamonds that flash in the hands like stars. Compute the wealth of a single jewel such as this one: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you;" or this, "Whatsoever ye shall ask in my name that will I do." Bring forth the whitest diamond of all to some, "Before they call I will answer and while they are yet speaking I will hear."

Then remember who it was that gave these promises and to what unworthy people they were given, and then tell me if they are not "great and precious promises," proving that it is no impertinence to ask God for what we need. When Cæsar once gave a man a great reward, he exclaimed: "This is too great a gift for me to receive." "But," said Cæsar, "it is not too great a

gift for me to give." There are thousands of these promises in the Word of God. Mark their universality: "Whosoever, whatsoever, whensoever, wheresoever, every, all, anything." Do you not see that God means that there shall be no mistake about this matter?

An old negro who was famous for having received definite answers to prayer, was asked the secret of his prevailing in prayer. In reply he said: "I just lies flat down upon the promises, then looks up straight to my heavenly Father, pleads the promises, and gets the results."

Now, on the other hand, the psychology of prayer is affected by the will of God. God's family is widely scattered and endlessly diversified. His government is an intricate network. And in the vast variety of character and circumstance, no one man has a right to urge his personal petition unless he holds it within the limit of submission to the Father's wisdom and will. "And the Christian does not even desire that God should give him everything he asks for. This would be to desire omnipotence without omniscience; to desire the power to do everything without the wisdom to know what to do." "It would be a calamity indeed if every ignorant prayer could be answered; if the world were managed totally by our wishes instead of His higher wisdom." "God has not resigned the management of the world into the hands of His fumbling children, whether they stand upon their feet or kneel. It would be a strange family where the will of the children ruled the home." If a man has faith, and the presence of the spirit, they will keep him from setting his will

against God's will. "We know not what to pray for as we ought, but the spirit maketh intercession for the saints according to the will of God." One of the great results of prayer is to bring man into active harmony with the will of God.

Again, the psychology of prayer is affected by the training and discipline of God. It is clear that we may not ask to be absolutely freed from the labor, the sorrow, and the various vicissitudes of life; for that would be to take ourselves out of the training and discipline which God has provided for us. No prayer can change them. The urgent request of the child that it may stay home from school is not heeded by the wise parent. The answer to such a prayer takes the form of increased strength or patience for the bearing of the burden, or some deeper sense of the Divine Presence and purpose; as when Paul prayed for the removal of his thorn in the flesh and received the answer: "My grace is sufficient for thee, for My strength is made perfect in weakness."

We must take the hard facts of life seriously. We cannot wave them aside with a verbal flourish, or "shoo" them out of sight by some light-hearted reference to their "unreality." "The self-sufficient, superficial mood so popular these days, insisting that if everybody will only grin everything will come out right, is the thinnest kind of psychology."

Also, the psychology of prayer is affected by certain conditions laid down in the Word of God. Such statements as "If I regard iniquity in my heart, the Lord will not hear me;" and "The prayer of a righteous

man availeth much;" and "Forgive us our debts as we forgive our debtors," indicate some of these conditions. Sin, bitter feelings, make prayer useless.

We cannot get the gifts of heaven without fulfilling the conditions; a student may not pray for knowledge and shirk the labor of study, nor a farmer pray for a harvest, but let his fields go unplowed and unsown. "Prayer is often conceived as a talisman for getting something without work. Experience soon cures us of this notion in the physical realm, but in the social and spiritual world it lasts indefinitely. No one would think of raising a crop of wheat by prayer alone; but when we come to mental improvement, to spiritual growth, to social reform and progress, there is a fancy that prayer alone is the great instrument of success. In all matters which God has made to depend on human action, that is not prayer, but irreverent impertinence, which pours itself out in verbal petition while neglecting to use the means which lie in its power."

Two youngsters who had been piously reared were on their way to school. They saw on a neighboring clock tower that they were likely to be late, entailing upon them censure at school and punishment at home. "Let's kneel down and pray that we may not be late," the more mystical of the two suggested. "No," said the practical child, "let's run like sixty and pray as we run." There are times when to meet the conditions we must both pray and run, if we are to receive the gift of God.

Again the psychology of prayer recognizes that God may delay His answers. Remember that prayer in

the realm of the material ceases to come under prayer at all, except as there may be our manifest need. But God's delays in answering our prayers for spiritual blessings cause more surprise. But God will indulge no spoiled children by bestowing gifts which His children have no readiness to receive. The foundations of spiritual life must be laid in the humble virtues of integrity, patience, faithfulness; and until these are learned, the higher spiritual values, the deeper insight, the abiding peace, the unbroken communion would be out of place. God is watching and waiting for the right moment, as the silversmith watches the refining pot, and when that moment comes, and not until then, God responds. God is making man—manhood and womanhood are at stake. To anticipate these in bestowment of blessing would be to ruin them, and this God will not do.

If a father should say to his child, "Anything you want you can have," and should give him knives to cut his fingers with, and fire to burn himself with, and gunpowder to blow his eyes out with, what would you say of him? To give an ignorant child what he clamors for—is that a blessing? Shakespeare saw this when he said:

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good: so find we profit
By losing of our prayers."

Many reading these lines can look back upon some cherished hope or some loved purpose, the denial of

which brought sorrow and doubt. But seen in the light of to-day, that denial was a blessing. Our prayers are limited by our knowledge, but they are answered out of the wisdom of God. For that reason they are perhaps as often denied as granted, and answers are often delayed, and in the denial and delay the petitioners are most truly heard.

I have read of an artist who invited a close and familiar friend to his studio to see his work. The friend came at the appointed time and was ushered into a room by a servant. He waited for the artist in the darkened room where the servant had left him until he felt hurt by the delay. At last his friend came with an apology, saying he was sorry to leave him alone in the curtained room so long, but he wished him to stay there long enough for the glare of the outer world to die out of his eyes, so that he might be able to appreciate the blending colors of his art. So God would sometimes have us do. He would delay until the world's unreality and blinding glare is taken from us and we are able to appreciate His gifts.

“Let us then labor for an inward stillness,
An inward stillness and an inward healing;
That perfect stillness where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know His will,
May know, and in the silence of our spirits
That we may do His will, and do that only.”

We now turn to even more direct and positive statements.

First, The psychology of prayer reveals that it is an alliance with the Infinite. If the alliance of nations makes for greater strength and conserves peace among the inhabitants of the earth, much more so our alliance with God. To the man who prays, God is not a mere law of nature, not a mere power nor an abstraction. To him God is a person who feels and thinks and talks and loves. And just as an alliance between nations or men commands the strength of each for the help of the other, so our alliance with God brings our needed help. And we are as strong as the thing is strong to which we commit ourselves. If we set out in a little rowboat to cross the ocean, we shall not go far before we go down. But if we take a magnificent steamship, we shall get safely over. If we commit ourselves, by the alliance of prayer, to God, we are as strong as He is, and must go through life safely.

Second, The psychology of prayer brings about an adjustment in our life. In the close valleys of sordid cares and vulgar interests, in the dust and din of selfish competition and conflict, our moral nature becomes depressed, the clear eye of conscience is dimmed, and the vigor of moral courage relaxed. In willful sin the tempest breaks from the cloud-filled sky, tearing and uprooting all objects of moral worth in our nature, and we find ourselves out of adjustment.

But our Father in heaven never intended that His children should carry ever about with them the sense of sin, or that enervating despair and lack of adjust-

ment, that robs them of His power and His grace. Prayer braces the moral nature by transporting it into a clear, invigorating atmosphere. And on the ascending slopes of prayer to God, in the clear air of truth, as the bracing freshness of God's righteousness meets the soul, there is adjustment and an accession of spiritual health. Nowhere else are the wrinkles of care so quickly smoothed from the soul as at the mercy seat. Anxiety is displaced by trust, in the school of prayer.

Third, The psychology of prayer demands concentration. Concentration means the mind at its highest activity. It takes time to pray well. It takes time to gaze at anything. A glance is rapid and transient, and will leave little impression. He who rushes into the presence of God and hurriedly whispers a few sentences and rushes out again, never sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars.

Perhaps there is as much saying of prayers as ever before; but saying a prayer and really praying are two altogether different things. There is just about as much difference in a real prayer and the mere saying of a prayer as there is in a real, thick, warm, tender, personal letter addressed in a well-known hand, and a very common, ordinary, cheap, printed one-cent circular letter, addressed by an addressing machine. And I doubt not that there is just about as much difference in the results obtained. I imagine that God's waste basket is just as capacious and just as handy and just as necessary as ours is; and when this second or third-class stuff that has no heart in it, and no love in it,

and no concentration in it, and no faith in it, and no submission in it, comes to Him, it goes into the waste basket.

We must stay long enough with God to get calm, for it is only the peaceful soul in which eternal things are reflected, as in placid water. We need a closed eye, and it would be a great thing if we had an earlid also, so we might shut out sounds as well as sights.

Now spread out your whole being to imbibe and absorb God. "My child," said a father, "what do you want?" "Nothing, papa." "Then what did you come in here for?" "Just because I wanted to be with you," was the reply. And just as you sometimes shut your eyes, and think of the dear one, and see his characteristics, and he becomes real to you through his attributes, so think of God in prayer. "How infinite God is! From everlasting to everlasting! Never a time when He was not! How strong God is! He can do everything. The little sparrow nestles amidst the leaves hidden by His hand, and the same hand shakes the mountains. How loving Thou art, O God! Nothing can separate us from Thee, not even sin, save as it clouds our eyes so that we cannot see. Every little insect, every little flower is dear in Thy sight; how much more man! And Thou art everywhere, above, below, around me, and within, for Thou livest in my heart." From such concentration one may come, like Moses as he descended from the mountain, with face aglow.

Fourth, The psychology of prayer recognizes the unity of mind and body, and the reaction of one upon

the other. Prayer for the sick tends to soothe, to quiet, to dispel fear, and brings in hope, faith, and renewed trust and confidence in God. As a result, there is an imparted vitality. And this "renewed mental atmosphere is conducive to recovery, for through the nervous system it tends to act as a tonic and revitalizing force upon the whole physical organism." Prayer is spiritual massage, a nerve tonic, a brain tranquilizer, a spiritual vibrator. Again we repeat that "they that wait on the Lord shall change their ability." You cannot talk with God without catching something of His brightness; something of His fragrance; something of His dew; something of His power; something of His status, and something of His health and joy.

Fifth, The psychology of prayer makes for creative force. "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass." "What I am is what I prayed to become in my youth" is the experience of many men who have gained a powerful influence in the world. Prayer became to them a creative power.

The college buildings at Northfield are creations that followed the prayers of Moody. Vassar College is the prayer of Uncle John Vassar. Cooper Institute, New York, is the purpose of Peter Cooper with God.

To pray aright is to create. Do you need a strengthened mind, a determined will, a fine body, a clean heart? Then pray, and you set in motion forces that will create these results along the line of highest usefulness and efficiency.

A certain father was on his deathbed. He called his

sons to him and said: "My children, I have a treasure of great value hidden away in my fields. When I am gone, dig for it and you will be sure to find it." After the funeral the sons set at work to dig. With great diligence and perseverance they dug the whole farm over. They found neither gold nor jewels nor anything else they had expected. But as they dug they found appetite and strength and health and habits of industry. Moreover, the land which was thoroughly broken up to the sun and air gave magnificent crops. Then they understood what treasure their wise father meant.

Such is my idea of prayer. It is a good to myself. The results are found in me. It calls me to think good thoughts, to form strong resolutions, to give myself a rigid examination, and to recreate in me a clean heart and manner of life. In this way, prayer purifies, inspires, lifts up, makes over my whole being, and I become a new man in Christ Jesus.

Sixth, The psychology of prayer recognizes affirmation. Prayer is a living and perpetual affirmation of our supernatural origin, of our immortality. It arises out of that side of our being that touches heaven and the Eternal. The beast and the star never pray, nor need they—they have no praying side to their nature. We therefore prove when we pray that we are more than animal, greater than matter, more enduring than time, and have to do with everlasting things.

This truth gives the right not only to affirm, but to demand of God that which we have met in conditions, and which it is our right to have. It is said that an

English clergyman pleaded with God in public prayer to answer a petition which he had just offered, crying out in a wild burst of vehemence, "O Lord, do not disgrace the throne of Thy glory!" He was severely criticised in England for using this expression. The discussion went on through the press, and in the homes of the people. Some called his expression blasphemy. Even clergymen joined in the censure and declared that they never had heard its equal. In time the clergyman replied by saying that he only used logic in his prayer; that his argument was only an appeal to God's nature. He said: "My argument was not original; it was borrowed; it was quoted word for word from one of the prayers of the Bible. The prayer which I quoted is in the fourteenth chapter of Jeremiah, and reads thus: 'Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us.'"

Here in this one verse are three arguments showing that it is right for us to affirm of God,—the name of God, the covenant of God, and the nature of God. God Himself instructs us in the affirmation of prayer, and that because He wants us to make a bold use of affirmation in our praying.

Seventh, The psychology of prayer shows it to be powerful auto-suggestion. "He who rises from prayer is a better man; his prayer is already answered." We are being told to-day that the greatest discovery in the scientific world is the revelation of the subconscious life. That while we are conscious of much of the motive power of our life and feel the throb of the great prin-

ciples that rule our conduct, the larger part of our thought and feeling is submerged beneath the plane of consciousness, and, unknown to us, rules our thoughts and influences our wills. It is in this subconscious life that our scientists are discovering the reserve power of the race and an answer to the mysterious workings of suggestion upon the mind. It is this subconscious, superconscious region of our personality that opens up a hitherto undiscovered country where God abides and where we live and move and have our being in Him. Our human life has its roots in God, and there, down beneath the dust and the turmoil of life, we touch the souls of others and feel the touch of the Spirit of God upon our spirits. Prayer then becomes the most powerful of all suggestions which influence the mind of man. How good it is to say to our souls: "The Lord is my Shepherd; I shall not want." We, too, have the right to sing with the poet:

"Oh, the little birds sang east and the little birds sang
west,
And I smiled to think God's greatness flows about our
incompleteness,
Round our restlessness His rest."

Every thought has a physical reaction. If before I go to sleep I may give an order to my subconscious self to wake me at a given hour, why may I not through the power of suggestion bring up from my subconscious self things that I want to know? And whenever you challenge the higher possibilities of God with sug-

gestive prayer, He reacts upon you with magnificent generosity.

Here is that French convict, Jean Valjean. For years he has been in prison. He is a thief and brutal. Then comes that wondrous experience after he had stolen the bishop's silver candlesticks. The soldiers brought the thief and his booty back again. Then the old bishop puts the silver back into the convict's hands, tells him to sell them for so much, sends the officers home, and whispers to the thief, "I have bought your soul from the powers of darkness. Henceforth you belong unto God." From that time forth that man must live by industry. That night he prays, and for days he prays that God will show him how to earn his own livelihood. But you say it is foolish to think that God can teach a convict work or inventive skill. Nevertheless, at night, when Jean prays, his whole being is wrought into a state of ecstasy. His intellect is stimulated, his imagination is excited and wrought upon by the suggestion that henceforth he belongs to God, and that what the noble bishop has been in the little, God is to an infinite degree. His mind, hitherto dull, now becomes active. The reason that hitherto glowed like a half-kindled fire now burns at white heat. And all day long the youth, working on the jet beads, prays, as he works. At length his excited reason says: "Since I am working with God, how did my heavenly Father make His jet?" That night he melted the jet, and discovered that it was a very simple thing to manufacture out of the most worthless substances a very costly product. By that little invention he became ■

rich man. In the hour of mental excitation, through prayer of suggestion, things that had hitherto been impossible were possible for the mind.

Eighth, The psychology of prayer for others is worthy of note. It is now recognized that there is telepathic communication between human souls, that we influence each other by invisible waves, that when we go down into the innermost parts of our own nature, there in the hidden depths of our being we strike upon others, we come into contact with them. Just as the islands that appear on the surface of the ocean are connected at their roots underneath, it appears that human beings are connected in a subtle, spiritual way. The solidarity of humanity is not a phrase, but a curious fact. All men are in touch with all others. We reach them along lines of spiritual influence which cannot be traced or mapped out, but are proved by experience to be real. The consequence is that when I pray for you you have no notion of it. Yet I am touching you and influencing you; I am bringing to bear upon you a force which you perceive not as coming from me, but as coming from a great center of spiritual force to which we are all attached. This prayer for others will probably before long begin to appear just as natural and scientific a fact as speech to others or reasoning with others. To pray for a man is to bring to bear upon him a spiritual force, which may do for him more than any personal influence can do.

Mind can reach mind at a distance. The waves with which Marconi telegraphs across the Atlantic are six hundred feet from wave top to wave top. The length

of one slender wave is two blocks, and it is so rapid that it travels one hundred and eighty-four miles in a second, the velocity of light. We have not yet measured thought waves, but they move even faster.

If the wax roll on which the record of a piece of music by Sousa's band in being made for a graphophone is capable of receiving and retaining for all time the most rapid sixteenth note by the least important instrument, as well as the thunder of the bass horn and the drum, why should it be thought incredible that the mind of God, or the mind of man should catch the prayer of thought that may be uttered by an interested child or parent?

You pray for your people or children far away, and in the hour of peril, exposed to death; you find afterwards how at that moment of your prayer there has come an intervening hand, a power that saved, and you begin to realize that we are all knit together by those subtle ties of the spirit and by the exercise of prayer.

"Shall a mother, then, pray for her son? Why not? Under the old view, she prayed to God, Who was in some distant heaven, for her boy who was struggling on earth with evil. To-day she knows that God is in her, and in her wayward boy; and she knows that her thoughts and desires can travel through miles of space, if need be, and influence the boy, becoming, not all at once, perhaps, but eventually, the great factor in bringing him to himself." Prayer, therefore, is one of the most gracious powers that are put within the

reach of the human heart for helping and blessing mankind.

Ninth, The psychology of prayer recognizes communion with our Father. To live with Him, and feel Him, and realize Him,—this is the highest result of prayer. This is the ear at the telephone; the eye at the glass; the face to the light; the hand at the clasp; the body at the embrace; the soul at the touch; life at the flow; companionship at its highest; the child in the bosom of the Father. Here the by-products of prayer are seen—the strengthening of our will; the enlightenment of our mind; the visioning of our faith; the deepening of our trust; and the elevation of our love.

Our prayer tracks, then, become the highways of our Lord. They cut channels for the Divine bounty; they are the wireless messages to our friends; they bring the river of bounty and refreshment to their gates. God help us to live on an increasing altitude, commanding vaster outlooks, taking greater hold of human need, that we may feel deeper currents of vitalizing air.

“By all means use some time to be alone;
 Salute thyself; see what thy soul doth wear.
 Dare to look in thy chest—for 'tis thine own—
 And tumble up and down that which thou findest
 there.”

—*George Herbert.*

XIV

THE POWER OF AFFIRMATION

AFFIRMATION is a great word these days. Many are caught with its newness; its mysticism; its power. The average Christian is afraid of it because it has been "coined" by the New Thought world of language. But stripped of its new dress, its new veiling, we find an old face that we have known in the Christian world for all time. Faith is

"An affirmation and an act
That bids eternal truth be fact,"

that is, a power of fiat. God said, "Let there be light;" and light was. In nature we find great universal forces—light, heat, gravity, magnetism, electricity, chemical affinity, life. We have only to understand the laws or conditions within which they act and we may command them. Obey the law of power and the power obeys you. And so we command light, and it becomes our artist; heat, and it becomes our refiner and purifier; gravity, and it becomes our giant mechanic; magnetism, our pilot; electricity, our motor, messenger, illuminator, and heater. The spirit is the all-subduing and quickening power of man's realm. Obey the laws of the spirit, and we may affirm, command, our environment, our life.

The declarations, "I know," "We know," are affirmations. It is the old doctrine of assurance "modernized" by New Thought, so that it may be taken a little more readily by the "biased" worldling. Affirmation lacks the passion of assurance. There is something irresistible and Titanic about assurance: it grips a man through and through, and gives a combination of conscience, will, and passion converged into conviction that makes for effective believing.

Many New Thought people teach that one way to get rid of aggressive sin, troublesome thoughts and conditions is to deny them. They do this "in order to cleanse the mind and blot out of memory all seeming evils and unhappiness, so that they become as a far-away dream." But to deny a thing is to recognize it. This is self-hypnotism; this is contrary to the Word of God. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." "Which of you by taking thought can add one cubit unto his stature?" Sins are not washed away by denials. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Paul gives us the key to the whole need of life, when he says: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." It is by Christ's power that we set our backs upon a sin-stained past, and face the sunrise of a new day of affirmation. It is by His power that troublesome thoughts and unhappy memories

are changed from the minors into the symphonies of the major joys of life.

We will hold to this word affirmation, then, because it is good, and belongs to the Christian man. I like affirmation because it is positive, while denial is negative. Jesus always speaks in the affirmative. The Old Testament says: "Thou shalt not," while the New Testament says: "Thou shalt love the Lord thy God with all thy heart." The beatitudes, the parables, are all positive. "The Good Samaritan" and "The Prodigal Son" lift before us for our imitation two men, one of them ministering to the wounded traveler, and the other saying, "I will arise and go to my father." In each case the attitude was positive, and we are urged to go and do likewise.

As a boy I used to sing a song: "Have Courage, My Boy, to Say No!" It is important for a boy to say "no" to many things that appeal to his choice, but this will not make him a good boy. There are more times when he should say "yes," and bring it out with a snap that indicates a clear-cut choice of the right. Often a man will describe a man to you in negative terms by saying: "He does not drink; he does not smoke; he does not gamble; he does not lie!" You are apt to interrupt him by asking: "What does he do?" The positive side is wanted.

All the tests proposed by Christ are of the affirmative sort. "By this shall all men know that ye are my disciples if ye love one another." "By their fruits ye shall know them." Doing something positive makes one a disciple of Christ. Aiming to be is the grip

which connects the car of our being with the cable of God's power and help.

Now there are three great affirmations in the Bible worth looking at. First, there is one in Job 22:27, 28: "Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. THOU SHALT ALSO DECREE A THING, AND IT SHALL BE ESTABLISHED UNTO THEE: AND THE LIGHT SHALL SHINE UPON THY WAYS." Second, we have the one of Christ in Mark 11:24: "What things soever ye desire, when ye pray, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM." Third, we have Paul's affirmation in Romans 6:11: "RECKON YE YOURSELVES TO BE DEAD UNTO SIN, BUT ALIVE UNTO GOD."

Let us look at the statement in Job. "Thou shalt also decree a thing, and it shall be established unto thee." We do the decreeing, God does the establishing. We give the command to our faculties, God furnishes them with the blessing. We select the place, God builds the house. Affirming does not change God's attitude toward us, but it does change our attitude toward Him. We thus put ourselves into harmony with the divine law. Affirming makes me one with God, gives me the spirit inheritance. Affirming is letting the bucket of our life down into the mighty river of God's being for all needed supplies of grace and health.

There is a familiar story of a ship that was lost at sea. Its supply of fresh water was exhausted and the crew was famishing. Spying a vessel at a distance, they signaled for water. Immediately the reply was flashed back: "Drop your bucket where you are." A

bucket was lowered into the sea and to their amazement was brought up filled with fresh, sparkling water, from which they could quench their thirst with complete satisfaction. They were sailing on the mouth of the Amazon, which pursues its way far out to sea beyond sight of land.

Ever since the beginning of time there have been men and women famished physically, morally, and spiritually who were crying out for help in their distress and expecting it to come to them from the distance, when the means of relief lay immediately at hand if they only had the insight to see it and the power to grasp it.

We have been looking for God everywhere except where He was most accessible and to be most readily found—in our own hearts and lives, and in the immediate world about us. We have been searching for God in the abnormal and the unreal. The result has been that we have stood trembling and paralyzed with fear when we should have been calm, courageous, and well.

When we discover that God “is not far from each one of us, for in Him we live and move and have our being,” and realize that He is the very principle of life working in and through all things, and that He will establish us, we shall have arrived at the center of truth and achieved that calm strength and efficiency that will remove mountains of misapprehension, unreality, fear, distrust, and weakness of flesh, as well as sin from the heart. The Christian’s affirmation makes ready at once God’s gift of life, health, and power. To decree is to have the thing in its incipency.

Let us now turn to Christ's statement: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." As a Christian you have charter rights to the things of the kingdom. Take the plunge of Christ's affirmation and you will be like Browning's diver before and after going down into the sea. He was a beggar before he made the plunge; but when he came up with his pearl he was a prince. "It is in the Order Book," gives us the right to claim and affirm the Christian's inheritance. We are timid, and pushed back because of a lack of aggressiveness on our part, therefore the big things of the kingdom await our development and confidence.

Some of you may have read Kipling's story about the ship that found herself. The daughter of the owner had broken the bottle over her sides, and the ship had slid into the water, when she said to the old captain: "She's a real ship, isn't she?" The old captain replied: "She's not so bad, but it takes more than a christening to make her. She's just iron, rivets, plates, wood, and ropes, and sail, put into the form of a ship. The parts have not learned to work together yet. She has to find herself yet."

Our ideal life will not find itself until the mind gets together in faith and trust, with Christ. Then it will gladly claim all its inheritance. It is given to every man to push out and know the movements and powers of the promises of Christ; to weigh and possess those unseen values which are given to the bold navigator of faith. Push out on the sea of affirmation, and bring into your life the commerce of God's ocean. Let down into

it the net of obedience and bring up the fish of sustenance and life.

To change the figure: "If your life walks on the ground it will be kicked; if it flies to a tree it will be stoned; if it goes to the top of a tree it will be shot." There is no way but to soar up in the air above all these attempts, and get into the current of the heaven. There the glories of affirmation in Christ are seen.

"One of the most beautiful views in Switzerland is obtained from the crest of a gigantic mountain peak, where now stand the ruins of an old convent. The story goes that in the sixth century an old man taught a few boys in a hut in the valley where 'poisonous air and stagnant pools undermined their health and understanding. He resolved to save them from these conditions and so laboriously he began to cut steps into the rock of the steep mountain side. The villagers jeered at him, but patiently he toiled upward, and at last, after years of endeavor, built the school on the summit, whither he led his young pupils into the pure air and clear light."

There are high places for us, but they will be for us only as we work our way up out of the unbelief of life, only as we hew stepping stones of affirmation out of the rock of the great promises of Christ. To believe takes all there is in man, mind, spirit, will, and complete consecration. To such a man the keys of Christ's storehouse are given.

We now turn to Paul's affirmation: "Reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus." Paul here affirms a condition of health

and completeness, not fully recognized, but possible. His philosophy is that one should live under the control and stimulus of this affirmation until it works itself out into actual realization and achievement.

There are two ways of coming up to a noble life. One may come up to it defeated already because of his apologetic or uncertain attitude; or he may come with the assurance of victory.

The papers a little while ago gave an interview with a certain novelist, concerning marriage. She said that that part of the ceremony, "Till death us do part," ought to be eliminated from the ritual. Men being what they are, with changing impulses, it was impossible for them to forecast the long future, and see the end of such a promise. Well, how does this matter work? Here is one man who affirms honor and life to his bride-to-be. He determines thus to do. Here is another who comes to this point, with a mental reservation, with instability of promise. He would leave the way open. One affirms, the other is afraid to affirm. Which one is most likely to go through "till death us do part?" The one who affirms!

Here are two boys: one affirms that he is going to be a member of Congress; the other dare not affirm thus. Which one is most likely to go to our National Capital? The one who affirms!

"We decide the battle in advance, either by the dogged affirmation of the will, or by the wavering uncertainty that is not sure what the issue will be." The uncertain man is tossed by every wind of doctrine; by every wave of passion and desire; he is finally ship-

wrecked. A spirited attack is the best means of defense. The man who keeps the gun will find that the gun keeps him. Walking in the grip of a great affirmation brings a man to the coveted goal of success. In my affirmation, I am the captain of my soul, the master of my thoughts, the guardian of my health, and the dictator of my future.

Paul is right, then, when he says: "Reckon yourselves to be dead unto sin, but alive unto God." "Toward sin count yourselves insensible, unresponsive, not inviting it to a parley, to find out whether you are stronger than it, but denying it and refusing it, as one who is done with it, as a dead man is done with time. Thus you have cut yourself off from it."

"But toward God reckon yourselves alive in every fiber of your being, sensitive and responsive to every stimulus from Him; with every avenue of communication open; with every faculty alert to answer to His will; thinking God's thoughts after Him, loving what He loves, hating what He hates."

But some one says: "We are not dead to sin! We are not alive to God!" Well, is this imperfection of character what you wish to be? Is it to be your permanent estate? Is not this ideal what you believe you ought to be? Is it not what God has ordained for you?

Remember that life is either flowing or ebbing, and God judges not by the achievement of life, but by its tendency. We will get help here, if we stop and think of David for a moment. You will recall that David wanted to build the Temple, but God would not allow

him to do it because his hands had been too much in war. But God said: "Thou didst well that it was in thine heart." David's temple was never in stone and lime. It stood on no actual ground; it filled no visible space. It was only a cathedral of the heart. Its walls were in the imagination; its arches were in the fancy; its pillars were in the mind; its altars were in the soul. Yet God says the cathedral of the heart shall be accepted as a real edifice.

With God the effort is counted as the act, for in the spiritual world it is only a question of time when the struggler will succeed. "What one desires to be shall be before set of sun, and the soldier who fought bravely to the end in spite of reverses shall be glorified."

And though evil may for a time contradict you, and buffet you, as God lives, it cannot pluck you from God's hand. We must play the game of affirmation. We can win. We must not be scared off by mishaps. We must keep at it. God knows that the hero is not the man who never slips, or proves unfaithful, but he who rises again and again, penitent, looking unto Jesus, and running the race, coming in late, limping but playing the game. Remember it is a life struggle, not one of a week or a year. In the hundred yard dash, if a man slips, his chance is gone. But this event is a life-long Marathon, where slips and falls may occur, where a man may be clean winded and yet recover, where the only fatal blunder is to drop out of the course altogether.

Remember that we cannot go down; that paralysis cannot come; that death cannot pluck us out of our

peace and trust. "IN CHRIST JESUS" is Paul's masterful summing up of his great affirmation of final victory. "IN CHRIST JESUS!" What does that mean? What did it mean for Noah and his family to be in the ark? Safety. What did it mean for Israel to be in the keeping of God, when they were without bread? Manna. What did it mean for the sick, the weak, the sinful to come in touch with Christ? Strength, health, and salvation. "All power is given unto me in heaven and earth," says Jesus. The power of Jesus is so real and so titanic that all the forces of the earth are to it as the breath of babes to the power that swings the stars. And this power is as deathless as God, as deep as His life, as wide as eternity. And you are in it, when you have "Christ Jesus." Are there "hell gates" about your life? They shall be removed by this power. Are there mountains of Panama rock and dirt of materialism before you? They shall be removed by this power. Are there weakening parasites of doubt laying hold of your life? They shall feel "the abundant life," and drop away and leave you vigorous "in Christ Jesus."

"In Christ Jesus!" That makes for union. "I in them, and Thou in me;" what a union! No power in the world can come up successful against it. You have the destiny of your own life in your hands. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"Nay, in all these things we are more than conquerors through Him that loved us.

"For I am persuaded, that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

“In Christ Jesus” embeds in the Rock of Ages; gives us roots in the Garden of Eden; unites us with the Branch; links us with Immanuel; gives us the Water of Life, the Bread of Life, and brings us Eternal Life.

Affirm! AFFIRM! AFFIRM! All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

“And ye are Christ’s; and Christ is God’s.”

Now what can we affirm within the rights of a true Christian life?

First, we have a right to affirm our sonship in God. “When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Jesus Christ.”

Second, we have a right to affirm the presence of God with us. “Lo, I am with you alway, even unto the end of the world.”

Third, we have the right to affirm God’s care over us in all our ways. “He shall give His angels charge

over thee to keep thee in all thy ways." "Casting all your care upon Him, for He careth for you."

Fourth, we have the right to affirm Christ's life in us. "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." We identify ourselves with the Christ in His resurrection. To see Jesus Christ in His death for us is to see that work finished which He came to do; namely, the destruction of the works of the devil. It is to see the old Adamic race, with all its sins, sickness, pains, sorrows, and death, blotted out of existence. It is to see that man after the flesh, who claims his life is in blood, as well as that mental man of the earth, who claims his life in mind, dead.

The perfection of the finished work of Jesus upon the cross is seen in the blood representing the life of the flesh, and the water, a figure of the life of the mental, both flowing from the side, back to the earth from whence they came. It is to see the end of the law, which was dead. Then and there all died. You, believer in the life in blood, were there. You, believer in the life of the mind, were there. We were all there as sinners, represented in His death.

But to see the Christ risen is to see the Living One. It is to get the first glimpse of that life He came to give the world, for He says, "I am come that ye might have life, and that ye might have it more abundantly." It is His life and not the death of our body that delivers us. We are identified with Him in His life.

Fifth, we affirm that we become like that which we

love and adore. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We embody our ideals. The heart that affirms gratitude will become gracious; affirms justice will become just; affirms love will become lovable; affirms peace will become peaceable; affirms health will become healthful.

Sixth, we have a right to affirm telepathic communion with God. An affirmation of love between two lives establishes harmony which makes telepathic communication possible. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things."

Seventh, we have the right to affirm health. "The prayer of faith shall save the sick." "If the spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken YOUR MORTAL BODIES by His Spirit that dwelleth in you."

There is power in affirmation. It is the power of the sun; the power of the winds; the power of the tides; the power of life; the power of the Book; the power of the Fatherhood of God, the Saviourhood of Christ; the vitalizing power of the Spirit. Not to use it is to "mischief" the Christian life; is to doubt God's faithfulness, Christ's grace, and to live weak in the flesh and spirit of our life. Christianity must not pass through a transformation that robs it of its power.

Let us show to the world what our God can do. Affirmation will help bring this about in vigorous bodies, keen minds, and serviceable lives.

AFFIRMATIONS

I, as a branch of the living, glorified Christ, now manifest in my flesh the fruits of the Spirit, and draw health and completeness from this Infinite source of healing power.

This Spirit raised Jesus from the dead and now gives life to my mortal body; vitality and strength to every organ thereof; quiet to my mind, and love to my heart.

God is everywhere, above, below, around, within me. If God was I, He would be calm and without fear. So I may lose my fear. He has no thought of worry. So I may lose my worry. God is perfect health. So I may have health. He is perfect wisdom. So I may have wisdom.

The Spirit of Life is active in me, and I am being quickened and renewed in mind and body, through the abiding presence of the Lord Jesus Christ.

The reality in me is spirit. The Spirit of wholeness, the Spirit of health, the Spirit of Infinite vigor and power is in me, dominates me, controls me. The Life of Christ is in me. He bore my sickness, life therefore is mine. Life pulsates in my veins; tones up my nerves; builds up my tissues; thrills every atom of my being. I am having life at the flood, because I am His and He is mine.

I am in harmony with God; the Infinite Health is mine; the Infinite Substance is my constant supply; the Infinite Love surrounds and protects me; the Infinite Intelligence illumines and directs me; the Infinite Fountain supplies all my needs; the Infinite Helpfulness is active in me; the Infinite Truth comes to me, and I have the freedom of the sons of God.

XV

SPIRITUAL HEALING

IF once we had been told that the worm that crawls, wriggling across our path, would one day rise, a winged butterfly of beauty, to soar aloft and glitter in the sunny air like a living gem, we would not have believed it. If once we had been told that a dry, sapless, dead-like thing, if buried, would spring from its grave, changed in color and form, to become a flower of fairest hues, or that it would make a tree with tough timbers to form the ribs of a mighty ship, we would not have believed it. If we once had been told that before the smoke of its last gun had melted into the air, the news of a battle could have been borne hundreds of miles away, along a wire, through the bowels of the mountains, or under the sea; who of us would have believed it? How much in the last twenty-five years we have met that has startled us? But these things were all new to us, and we had the right to be incredulous and startled when they appeared.

But why should we be startled in the church to-day when we are told that men may be healed of their diseases? Twenty centuries ago the Master showed the world that the healing of the body was possible. And before He went away, He said: "And greater things than these ye shall do in my name." Spiritual healing

is not new. It is as old as the records of man in his relations to God. But it has been overlooked for centuries by the church of God, and at its best has been considered as an "extra" on the Lord's table instead of a "regular." To-day "healing" has become a great word on the lips of men, and in the thought of men, and in the practice of men. To save its saneness, its truthfulness, its reality, its wholeness, its inclination to materialism, and its tendency to lead men to the "dead levels of morality," we must add the word "Spiritual," and thus lift "healing" up to the Word of God, to the Christ of God, to the saving of the whole man. SPIRITUALIZED MENTAL POWER IS OUR GREATEST NEED TO-DAY. In our joy of our new-found powers "of mind over matter" we are liable to forget the needs of our spiritual life, and to go through the world sick in spirit, and thus bring upon ourselves the greatest loss of all, the loss of soul and communion with God.

Much of the healing of the day is mental. And that men can be healed mentally is admitted. Men who have learned the science of mind over matter have utilized this knowledge to do helpful and marvelous things in diseased life. And this healing has led thousands astray, to follow men whose religious life is not in accord with New Testament standards, or the teachings of Christ. The need of the hour is wise teachers, realizing God, born of the Spirit, walking with Christ, who can demonstrate the glory and saneness of Spiritual Healing.

Spiritual Healing has its foundation in regeneration through the power of the Holy Spirit. Self-sufficiency

locks the door of such reality and separates man from that Infinite source of power. When we function through our outer consciousness only, we grasp only those things that appeal to the physical senses, and live in a material world. We may believe in the spiritual life, and be somewhat conscious of the best things in life; and yet, if we look upon things with the conscious mind, we can have no true conception of the spiritual things of the kingdom.

“There is a spirit in man, and the inbreathing of the Almighty giveth him understanding.” The lungs breathe in the air that renews life, quickens the brain, gives understanding to the mind. So the spirit breathes in God, and with the inbreathing gets life and knowledge. Regeneration is the seaboard of the spirit; into its bays and harbors the tide of the Infinite life surges, bringing the treasures from the great deep of God’s life. When the streams of human thought choke the inlets and build up bars of unbelief, commerce with the Infinite ceases; when the ports are open and dredged, the spirit gets great wealth from God. “In Him we live and move and have our being,” but that matters not unless He lives and moves and has His being in us. The man in the library may yet be ignorant, but the library in the man means knowledge. The man in the air may be dead, but the air in the man means life. So a man may be in God; yet, if the door of the soul be closed, God is not in the man. “Spiritual healing is God in man, working with him for his whole being, body, mind, and spirit.”

The great thing for us, then, if we would know the

power of Spiritual Healing, is to be sure that we are living in the presence of the Spirit.

A little while ago I read of a deaf and dumb mother, who shortly after the birth of her first child arose in the middle of the night, took a piece of burning coal from off the fire, rushed to the cot of her babe, and let the coal fall crashing upon the floor. The infant started. For a moment the attendant was afraid that some fit of insanity had seized the poor creature, and that she was about to do some violence to her child. When, however, the child started at the crash of the falling coal, the deaf and dumb mother clapped her hands with joy, for she had demonstrated that the child possessed the sense of hearing, and would not be shut out from the realm of speech and song from which she herself was a life-long exile.

The highest thing that can come to us is the sense of the presence of Christ with us, redeeming us by His love, and guiding us by the power of His Spirit.

And are there no limitations to Spiritual Healing? Let us see. "Christ bore our sicknesses," says the Word. The atonement covers the body as well as the soul of man. "If I owe a debt to a man, not only am I liable, my house is liable also, and it may be held until my debt is paid. My body is my house, and it is liable for the debt of my soul to God, even if it had not sinned, as it, alas, did! Disease is sin's mortgage against my house. But if the debt is paid the mortgage is discharged, and my house is free. So Christ has paid my debt of sin and released my body. Judgment has no claims upon it. On the Cross of Calvary He

bore in His body all my physical liabilities for sin, and therefore He is said to have borne our sicknesses, and carried our pains, and 'by His stripes we are healed.' "

As a result, some claim that believers die because of the "solidarity" that exists between the members of the body of Christ. That is, the average faith of believers is so low that it holds back exceptional cases that otherwise would rise to the climax of deliverance from mortal dissolution. This is the view held by some Christian Scientists. "Solidarity" thus proves to be a hindrance to "absolute" healing.

Spiritual Healing, as I interpret it, "lies within the will of God." "It is appointed unto all men once to die." "The last enemy to be overcome is death." Christ has not provided that there shall be no disease, but that disease, if it come, shall be overcome. Nor has He provided that there shall be no death, but that death, when it comes, shall be overcome by the glorious resurrection. And if there were no death there could be no resurrection, and physical immortality in our human body and earthly state would be far less than the glorious and immortal life we shall have through Christ in our resurrection life.

There is no need that we should die of disease. The body might just wear out and pass away as naturally as the apple ripens and falls in the autumn, or the wheat matures and dies in June. "Thou shalt come to thy grave in full age like as a shock of corn cometh, in his season." This is very different from the apple falling in June, with a worm in it. This is disease.

The promise of Spiritual Healing is not physical immortality, but health until our life work is done.

What are the factors that enter into Spiritual Healing? First, the reality of disease. Is the healing real? Then surely the disease cannot be otherwise! Every school of healing answers this question in the affirmative. Then how can the inference be denied without implying that God is engaged in correcting what has no existence? It certainly is not a very intelligible process.

The second great factor in healing is God. Not without reason is He termed "Jehovah that healeth." "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." "Heal me, O Lord, and I shall be healed." "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

And when Jesus came as the Messiah, He healed the broken-hearted, bound up wounds, and gave sight to the blind. The direct agency of the highest of all beings is brought out in the case of the woman who for twelve years had suffered and had spent her living on physicians, and only found relief when she touched the border of Christ's garment (Luke 8:41).

To God, then, should be given the honor for all healing. That tribute was paid to Him by the ancients in adorning the altars with votive offerings, and a

similar practice obtained in the Middle Ages. And to-day we should remember Peter's words: "Why gaze ye on us as though by our own power or name we had caused this man to walk?" At Lystra Paul fixed his eyes on a man impotent in his feet, who had never walked, and commanded him to be made whole. And when he walked, the people cried out: "The gods are come down to us in the likeness of men" (Acts 14: 8-14). Garlands were brought, but the apostle rejected this blasphemous homage. There have been some individuals who have not been careful to avoid this adulation.

And what part does the healer play? some one asks. When it is said a virtue went out of Christ to cure the woman, that influence was the means employed, and may at least suggest the thought that the healer transmits something from God when the sick are made whole. That faith and teaching are remedial agencies, and rouse feelings in the patient that are useful, cannot be denied. The healer may be a guide, a channel of influence; a line of communication; an arouser of faith and confidence that enables the patient to take hold of God.

And it is true that some men have the gift of healing given to them in greater measure than others. This is seen in First Corinthians, the twelfth chapter. There the gift of faith is one of the extraordinary gifts which the Spirit distributes "to each one severally as He will." The presence of any one gift makes a man no better; its absence makes him no worse. It is only a gift, not a grace. Paul may have had the gift of heal-

ing when praying for the pagan father of Publius, and he may have been destitute of it when praying for Christian Trophimus, whom he was obliged to leave behind him sick. Under such circumstances Paul never wrote bitter words against his lack of an extraordinary and sovereign gift. The grace of faith was always flourishing in him. It is the absence of this which is worthy of condemnation. But the gift of faith is imparted by the Holy Spirit. And some men are set aside for this work of healing by the gift of this faith. Such a person can accomplish more than one who has the grace of faith, but he is no better Christian.

Now the church has been forgetting this part of her work, and has really gone to the other extreme and put a ban on the gift of healing, and almost declared that she will not have anything to do with a minister who could exercise this gift. As a result of this position, the world has judged the functions of the church and the minister to be with the interests of the other world, and not at all with the sorrows and needs of this one. As a result, the soul has been handed over to the clergy, and the body to the physicians, with results which have not been satisfactory. Throughout the world there is a growing distrust of academic medicine, a revolt against its materialistic dogmas, and, on the other hand, thousands are leaving our great historic Christian churches for Christian Science, New Thought, Faith Healing, and Theosophy, because these systems appear to create an atmosphere of faith, hope, love, cheerfulness, kindness, and utterly deny worry, fear, anger, hate, and criticism. And the people have learned that

the mind at peace with itself reflects its serenity in the unconscious processes of the body.

To-day there is a cry for the man who has the gift of healing, and the church need no longer stand dumb and helpless. She may claim her Lord's promise, and take the gift of healing through her ministry, to the souls bound fast in the fetters of vicious habit, or sunken in neurasthenic misery, or overburdened with griefs, and the weaknesses of the flesh.

God, then, does make use of the healer, and he is an instrument to awaken faith, hope, courage; he is a source of inspiration and impartation; he is a metaphysician of the soul, and God honors his prayers, faith, and works.

And in the last place, what heals? Not only the presence of God, the influence of the healer, but also the higher faculties of the soul in the patient. There is love that is reaching out in confidence for the Father's help; there is intuition grasping the nearness of the divine Presence; there is vision which sees the image of health; there is hope laying hold of the life wanted; there is faith confident of the victory; and there is trust that awaits the realization of God. All these are mighty factors on the patient's part that make him a co-laborer with God in the work to be done. The soul naturally lays hold of its birthright.

When MacGregor's boy was stolen during the war between the Scottish clans, and made to exchange clothes with a peasant boy, he revealed his identity even in peasant clothes by the way in which he used the things of the palace. The question to be decided was,

"Which of the lads is MacGregor's son?" This was the method of discovery. Both lads were brought into the palace and watched. On entering the palace the peasant boy threw himself down to sleep upon the straw-bed in the servant's apartments, for such was his wont—he was born and reared in these apartments. But MacGregor's boy, on entering the palace, spurned the bed of straw and chose the best couch in the palace. And everybody said as they looked upon the sleeping boy, at home in the best bed of the palace, "That is MacGregor's son." That the patient's soul helps in the work for health is known by the way it takes hold and uses its faculties for the privileges of health in God, through Jesus Christ.

Now what are the conditions of healing? First, a desire to be healed. This is a most important factor and gives a faith which is often sufficient to accomplish a large part of the work. Faith is "like leaven which a woman took and hid in three measures of meal till the whole was leavened." The leaven which a house-keeper introduces into the flour is a tiny organism, a germ of vegetable life, and by morning it has penetrated the entire lump with its tendrils and transformed the dead, isolated particles of flour into one breathing, palpitating lump of life.

And this is like faith in the patient. Out of this proceed impulses for action which exercise a controlling influence in healing. Happy the "true clairvoyants, for they see Jesus; the real clairvoyants, for they hear the voice of God."

And this condition of mind makes for receptivity.

There is an auto-suggestion in the form of expectant attention, and there is a unity of the powers that focus on the words and methods of the healer. And this is conducive to the laws of healing. "For the recipient of spiritual help ought to be able to respond as readily to spiritual truth as the injured animal to the healing of nature, or the hypnotic subject to the hypnotist. The law of nature is not as high as the law of the mind, and the law of the mind is not as high as the law of the spirit."

Children are especially receptive. Their conscious mind is not as well developed and fixed as an older person's. And their subconscious mind is more easily reached. They respond readily to the teaching and direction of the parent, and marvelous results can be achieved in their lives along all lines of physical improvement.

Combative persons are hard to work with, and the results are very slow and often quite unsatisfactory. The best work that can be done is to give them subconscious treatment through the power of suggestion. And this can be best done when they are asleep. This sometimes brings about curative results sufficient to awaken an interest in their conscious mind, and then they will auto-suggest the suggestion, and effective results may be obtained.

I recall a case where a man was somewhat deaf, and while his wife was a good psychologist, and believer in the power of the subconscious mind to bring curative results in the body, he was somewhat skeptical, and did not pursue the study of this subject with her. Unknown to him, the wife asked several of her friends to

give him absent treatment, which they did, with results sufficient to interest him finally in the work needed to be done.

We now turn to the factors on the healer's side. He must not only desire to heal, but he must be intensely sympathetic. He must be human. God could not move men very much until He was human. Unless one feels for others, he can never understand them or reach them. An aristocrat, a snob, a Pharisee have no business here. You can do great things for people when you work and plan for their good. And when we cross the boundary line from our own little world into the world of some other person, the perspective begins to change. Whittier's boy, who wished God was good and tender as his father, expresses the ideal healer.

And if the healer has been a sufferer himself, and knows and understands the physical condition of the patient, from experience, and has had a changed mental attitude, he can bring one now to the sufferer that will grip and give powerful suggestion of health to the mind. Experience opens many a door that otherwise would be shut; it also gives confidence and faith to both healer and patient.

The healer should not rehearse the diseased condition of his patient. Neither should the patient tell all his friends how he feels. To do this is to strengthen the mental image of the trouble on the subconscious mind. Enough should be discerned to give the healer an idea of the trouble to be eradicated and assistance in the advice to be given.

The healer should now absent himself from the world

of physical sensation and enter into spiritual communion with God. This is very important. We manifest what we are conscious of. As long as we are in the consciousness of the physical, we cannot rise above it. Our effort, then, is to get into touch with the spiritual, for when we do we shall manifest it, and the patient will become aware of that fact. Unity with God is the great need of spiritual healing. And spiritual healing will demonstrate itself, and your patient will know whether you have gone up into the presence of God. If you are there, your thought will absorb and direct the consciousness of the patient, and union will come.

And while in this communion, make no attempt to control the thought. Keep the conscious mind quiet as possible and let the subconscious mind receive by intuition what God may desire to give. Vibrations are given which touch the patient's life and heart. The subconscious mind is redirected, and there is a new attitude. The patient will lose self and live in the spirit, and begin to find his source of power. Hope springs up; faith seizes the "Balm of Gilead;" and the body takes the new tonic and sends back wonderful assurance in new-found strength and growing vitality.

Now, how does this divine power reach the patient and produce such a wonderful state of renewed strength? If there are two pianos in the room, and they are keyed to the same pitch, the vibrations of the one struck produce in the other piano echoes of the same tones. If I talk to you, there is in you a key in the ear to the vibrations of the sounds I send. The Marconi wireless

is now accepted and utilized for the safety of ships, for the sending of messages all over the world. How is it done? By vibrations in the ether.

Everything vibrates. Everything in existence is in a state of vibration. Light, color, heat, motion, electricity, and music are vibrations. In music, the quicker the vibrations, the higher the note; the slower the movement, the lower the pitch of the note. Color vibration is much quicker than sound. Without vibration there would be no beauty for the eye, no music for the ear, no fragrance for the nostrils, no soothing for the physical body.

Thought is vibration in its finest form. Upon this medium ideas are transmitted in waves and currents which traverse the gray matter of the brain. And to concentrate is to intensify the thought; is to increase the power of the vibrations.

I stood in the Mormon Tabernacle and heard the whispering words of a friend, who stood on the other side of the building, sounding clear and distinct. Splendid symbol of our vast universe.

The entire universe, seen and unseen, is a great whispering gallery. All recent discoveries emphasize the sovereignty of the Law of Vibration. The terrible earthquake which shook San Francisco a few years ago was registered in Washington, and many other places, during several seconds of uninterrupted vibrations.

The most subtle form of vibration is spiritual vibration. And the two great spiritual thought centers of the universe are the mind of God and the mind of man. No thought-vibrations emerging from the mind

of man ever fail to reach the mind of God. When you think of God, you touch God.

In healing, then, the communication is of a vibrating character. If you are receptive, the sympathy between us and God annihilates the distance, and as we turn upward to the plane of spiritual consciousness, your subconsciousness receives the benefit of that realization. A seed has been sown. It may not produce to-day, but it will bear fruit, and that right soon.

And now what is it that heals? Some say it is the power of hypnotism; others, that it is the power of one mind over another mind; and yet again, others that it is the spiritualized mentality that heals. I assert the last. Why should not man use his mind, with God's Spirit, and thus "co-labor with God?" This is the command; this is faith and works; this is the "unifying" of man and God. It is true that the methods of healing are not so far apart, for there has been a communication in all cases. But spiritualized mentality brings an added power, an added realm to the aid of man, which in its results makes a vast difference in the life and character of man. Mental healing will make for selfishness of life; for sordidness; for self-egotism; for final failure.

A gentleman told me that he knew a lady who was at one time an earnest member of the Methodist church, and at that time, whenever she went down through the streets of the city, and saw the saloons, and the general wickedness of men and women, she was always stirred, and felt as if she would like to give her money and strength for the fighting of these evils to the bitter

end. But now that she has become a Christian Scientist she can go down the same streets and be not disturbed at all, either in purse or feeling.

Well, Jesus "sighed." What did He do it for? He never came in contact with the children of men in their wickedness, deformity, lack of spiritual insight, but that He saw the result of wickedness and sin in the lives and bodies of these persons.

The true Christian will always carry his sensitiveness to evil. We have become hardened to the "sights" of the day, and we have lost much of our power because of this fact. If we would "sigh" more, we would realize more, we would demonstrate more.

Spiritual healing will develop a greater trust in God; a greater love of mankind; and a recognition of the uncovered presence of God which will draw out the highest harmonies of one's being. Such a healing rests upon three mighty facts, Infinite Power, Infinite Love, and Infinite Wisdom.

And now, beloved, for the cause of spiritual healing "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

XVI

THE RELATION OF THE CHURCH TO NEW THOUGHT AND CHRISTIAN SCIENCE

IT is fair to say that New Thought Healing of various kinds, Christian Science, and Spiritual Healing as represented by the church, are trying to enter the dark places of human experience to cast out the demons of fear, worry, passion, remorse, overstrained grief, and make man a fit temple for the highest type of life. In order to do this, all these movements say that the great need is not less, but more life; not less, but more spirituality.

It is also true that New Thought stands for a number of metaphysical and practical movements that have arisen and spread far and wide in the last few years. Much of this growth comes from the transcendentalism of Emerson. I sometimes think of these new movements as Unitarianism over again, with healing in addition. There is no doubt but that New Thought has been powerfully influenced by Hindu philosophy, especially by the Yoga system. It calls itself a great spiritual revival. It says it is the only true interpreter of the Bible, being the modern and occidental phrasing of the Scriptures. It places a man's destiny in his own keeping. It awakens self-confidence, infuses courage, and inspires hope. It opens body and mind to the

inrushing tides of abounding life. In view of such a menu it is not surprising that great numbers sit down to this sumptuous feast. And it is not surprising, either, that a myriad of dazzled human moths flutter about this arc lamp and are singed or burned, some being seriously injured.

One of these modern movements, and probably the most conspicuous, is Christian Science. I wish to be fair to it and yet honest to my own convictions.

I would designate it as a branching off from Christianity on a single line unto a good work, carrying some of Christianity's charm with it, but also inculcating a great deal of error that affects the fundamentals of the Christian faith.

To change the figure, we might say that Christian Science is trying to play a piece of music with one string and succeeding fairly well. But the church has all the strings of the violin, and gives melody and music impossible to Christian Science.

The one thing in common between it and the church is that both want to remedy bodily ills. True, they no sooner join issue than they disagree, and like some uncongenial husband and wife, they separate. And the point of separation is on the limitation of the cure. The church believes that death ultimately must come to all men, while Christian Science is daring enough to say that the time will come when all will live and mortal death will be conquered.

Letting Spiritual Healing stand for the church, we now turn to the relation of these two to each other, and see what the comparison teaches us.

Spiritual Healing recognizes the Word of God as the supreme authority, while Christian Science, practically, takes "Science and Health" as its authority. Spiritual Healing proceeds upon the conviction that the Scriptures are so open, so simple, and so illuminating that human keys are more likely to turn the wrong way, and lock instead of open the Word. Was not this idea borne out by Webster, when he said: "I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it; and I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished scholar who hath been educated at the feet of Jesus Christ and in the College of the Fishermen."

Now, Mrs. Eddy says: "The Scriptures gave no direct interpretation of the scientific basis for demonstrating the principles of healing, until our Heavenly Father saw fit, through the key to the Scriptures in 'Science and Health,' to unlock this mystery of godliness." And so the second reader reads aloud the Scripture texts first, while the first reader interprets the same by reading "Science and Health." Here we see the emphasis placed upon "Science and Health," for does not the most important officer in that church handle that book and leave it as the last message in the ear of the listener?

The church also believes that no man should add unto these things written, or take anything from them. Above and beyond all, it knows that no one should misinterpret the meaning of Scripture. It feels that Mrs. Eddy does so when she takes such passages as "through or by His stripes we are healed," and translates it, "through His denial of error we are healed." The original language gives no right to such an interpretation.

Again, Spiritual Healing recognizes the personality of God as its emphasis of success, while Christian Science emphasizes God as Principle. We cannot define God in His Infinitude; but Christ represents Him as having all the attributes of personality; an ever-present, conscious Being. You may hold an intellectual concept of an impersonal principle; affirm it to be true until it becomes an auto-suggestion and therefore a reality to you; but this auto-suggestion will never give to your heart the experience, the conscious oneness with the Father, the personal nearness that belong to His children. Intellectual speculations and the metaphysics of the day have defined God as an impersonal principle; but if you want results in your own heart, think of Him as Christ revealed Him—"our Father."

Christian Science says "God is all." And then tells us to read this backward, and "All is God." I believe "that God is in all phenomena, regnant in them all; but I believe He is something more than the sum of all phenomena. He is more than any manifestation of Himself. I believe that I am in my body, equally

regnant in every part of it; but I am sure that I am something more than my body. God is more, therefore, than the sum of all the manifestations of Himself. A man is no less a person because he can speak in New York and be heard in Chicago, or press a button in Washington and set machinery in motion in Omaha. Extension of power does not lessen the personality of him who exercises it."

It is a personal God or no God. What does personality imply? Locke says: "We must consider what personal stands for, which I think is a thinking, intelligent being, that has reason and reflection, and that can consider itself as itself—the same thinking in different times and places."

Joseph Cook advanced five propositions on this subject which are unanswerable: "There cannot be thought without a thinker; there is thought in the universe; there is therefore a thinker in the universe. But a thinker is a person; therefore there is a personal thinker in the universe."

The essential thing in personality is consciousness; and a being who can say "I," think "I," is a person. In that sense God is conscious and personal.

Now a man's personality does not consist in body or form, in shape of features, color of hair or eyes, but in the peculiarities of his psychology, in his volitional, emotional, and intellectual powers associated together in conscious unity. Thus we come to think of God, our Father, not as a great anthropomorphic being—a huge man with hands and feet—not as a diffused, im-

personal principle, pervading all nature, but as a Being of Infinite Will, Infinite Wisdom, and Infinite Love, associated together in conscious unity.

We need a conscious Personality, a Being Who knows and loves; Who hears His children when they cry; Who can comfort their hearts with the assurance of His personal interest and care. Rob God of His personality, and He is removed from the sphere of human help. I cannot see how principle alone can reform the sinner and heal the sick.

For my part, give me ■ Father who can think for me; and whose personal heart can pity me; ■ Saviour whose experience in the flesh has taught Him to be sympathetic with me, even in my sins, and whose omnipotence makes possible my redemption out of them; a Holy Spirit, whose office work is to convict, instruct, and comfort me; and a spirit whose conscious independence is the pledge of a possible communion with God Himself, if that spirit but accept the salvation that is in Jesus Christ.

Again, Spiritual Healing does not deny sin. Mrs. Eddy says that it is "an illusion, that it has no existence in fact." New Thought calls sin by soft names; a defect of education, the result of ignorance. But we do not escape sin by calling it a new name. "A cesspool is just as foul whether you call it a cesspool or a means of sanitation." Of course, a deal of what we call sin is error and mistake, arising from the ignorance of men who have to feel their way. Sin itself, as we find it among men, is largely the willfulness of freedom which has not learned self-control, rather than

any deliberate choice of evil. Ignorance and untrained willfulness abound, and both alike must be removed, or they will increase and lead to disaster.

But sin is a fact. It is seen in men's faces, heard upon their lips, known in their actions. We know it is in us. "We have built with untempered mortar; we have put unseasoned timber into our characters." There is nothing more certain than the fact of sin. It was no debauchee, no red-handed criminal, but the saintly John who said: "If we say we have no sin we deceive ourselves and the truth is not in us." It was no wretched prodigal, with life all wrecked and shattered, but the devoted and unselfish Paul, who said: "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners, of whom I am chief." The vital truth that these men teach is that Jesus Christ came into the world to redeem us from sin.

"We must not believe falsehood. For believing falsehood creates false lives. Indian pantheism will inevitably make India. True Christianity as surely makes Christendom. If the ghost that is in you leaves your hand the hand of a juggler, your heart the heart of a cheat, your tongue the tongue of a liar, your life untrue to Christ, be assured that it is not the Holy Ghost."

Next we notice that Spiritual Healing makes Christ an atoning Saviour, while Christian Science straddles or juggles the question, either for Jew or Gentile. New Thought makes Him the way-shower, which is far from being "the Way, the Truth, and the Life." The fact

is we need to be "in-Christed" more than "in-thoughted" or "new-thoughted."

Mrs. Eddy touches this great question most vitally and harmfully, when she says: "One sacrifice, however great, is insufficient to pay the debt of sin." This is a direct and specific denial of the vicarious work of Jesus Christ.

I am a believer in the vicarious sufferings of Jesus Christ. Vicarious is one acting or suffering in behalf of another. We are dependent for our salvation not upon anything that we have done, but upon what Christ has done. Many stumble at this doctrine. Why should the salvation of one be by the suffering of another? Why should there be the tragedy of Calvary? the agony of Gethsemane? Why should the salvation of one be by the vicarious suffering of another? I answer that the cross of Christ is not altogether unique in the world.

The whole world is full of this vicarious principle. The soil is meal made fine in nature's mill; the rocks are the solidified fragments of other beings; the stones are beautiful and valuable because of nature's fire. The law of a cliff built of shells is "one for another, and all for man." One age of life came and died to make a fitting platform on which a higher life might come.

You cannot make a grain of wheat grow unless you plant it in the moldering remains of some life that died to give it growth. Your wheat and your orchards are all planted in blood. They live and grow only as they send their roots down and take hold of the vicari-

ous suffering of other lives that died that they might live.

And the progress of man has come the same way. Liberty has fought many battles and caused death to countless men. Genius has perished in dungeons or on the rack that men might have the right to think.

Then the air, the water, the food we take, the clothing we wear, the rights we enjoy, are all fraught with vicarious suffering. Why, then, should it be thought a thing incredible that, by the same law, even by the blood of another, Jesus Christ, you come to the bread of life for your soul? The cross is a fitting climax of a process that has its beginning in the foundation of the world. If you want to do away with vicarious suffering, you must get rid of the history of the world and of man.

And if Jesus Christ is not a Saviour from sin, then Paul is a greater man than He. Why? Because Paul went to his end with courage and heroism. He said: "I have fought a good fight, henceforth there is laid up for me a crown of righteousness." There was no shrinking on his part; no sense of being forsaken, as Christ said, when He came to die. Paul never said: "Let this cup pass from me;" he never said: "My God! my God! why hast thou forsaken me?" If Jesus was a teacher and a man, then Paul was greater, and I will cling to him. But if Paul died as a man, and for himself, he had nothing to bear but his own life. But if Christ died for the sins of the world, then no wonder that when He took the toxic of sin into His pure life;

when He married His life, in its purity, to that foul monster, sin, he cried out in agony of heart against such an ordeal. On no other ground but "vicariousness" can you account for the death of Jesus. The cross leads the race upward and onward in the interpretation of the love of God. Calvary is a great heart pant of God after the human race.

"Atonement means something more than the harmonious adjustment of your lower personal self with your higher impersonal and universal self."

I am satisfied that the only one who can break the power of sin and redeem me from guilt is the Christman who said: "I am come to seek and to save that which was lost."

In the next place, Spiritual Healing and Christian Science differ greatly in regard to prayer. Petitionary prayer is bowed out with fine disdain. The very idea of an ignorant mind suggesting to the universal intelligence that it can change its procedure or do something it would not do if the request were not made! To admit such a possibility would, it is held, shatter law by an earthquake at its very center.

Mrs. Eddy declares that Christian Science Healing is metaphysical healing and not faith healing. She says: "The prayer of faith shall raise the sick, says scripture. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God." This comes very near meaning that help does not come from God, but from the mind.

Prayer is reduced in Christian Science to mathe-

matical exactness by the substitution of declaration for petition. And when Christian Science prayer is audible, it is not prayer but merely a declaration of the relationship of Principle (God) to its idea (man). No wonder that many Christian Scientists have said to me: "Since I became a Scientist, I can't pray any longer."

But do not Christian Scientists pray for the sick? No! A true Scientist is not praying when he sits by a sick patient. Christian Science cures are not wrought by prayer, but by causing the patient to feel that there is no sickness, no pain, no death. Christian Science prayers are enlightenment as to Christian Science. The healer sits and silently argues against the disease. He declares the Allness of God, His will and His love. He insists that His life, which is the only life, is perfect, and therefore everything that appears in opposition to perfect goodness, perfect love, and perfect life is unreal. This concept, once established, becomes a powerful suggestion against evil and sickness. It produces a state in the mind that is highly conducive to health. It has an effect upon the mind, and brings about nothing more than mental healing.

Spiritual Healing, through prayer, enables a man to get beyond his narrow and bounded self to his ideal self in God, who is at once absolute Goodness, Love, and Power. Prayer is the recognition of this inviolable union. It is the means by which we are introduced to our Physician; it is the power by which we take His medicinal grace; it is the putting of ourselves into an alliance with the Infinite, and an exercising of that

faith which enables the Spirit of God to do His work in us.

Again, according to New Thought, disease is physical disorder, absence of harmony, a result of broken law. The mind is the mischief maker. In any given case of disease, the mind is, or has been, perhaps in some former incarnation, a violator of law. Some New Thought people tell us that disease never comes unless the mind invites it. This invitation may be extended by the conscious or subconscious mind. It may have been given recently, or during a preceding incarnation. An invitation once given can never be withdrawn.

The body cannot initiate disease. The body is but clay in the hands of the potter mind. The disease always exists first in the mind, and only afterward in the body.

We may now ask, after such statements by New Thoughtists, "How is an accident possible?" New Thought answers boldly: "There are no accidents. If you slip down on the walk and break your leg, it is not an accident. Somewhere in your life you invited this accident. You may not know when; it may have been in some other incarnation."

We now turn to the Christian Scientist idea of disease. Mrs. Eddy has said: "What is termed disease does not exist. It is not mind nor matter. Tumors, ulcers, tubercles, inflammation, pain, deformed spines are all dream shadows, dark images of mortal thought which will flee before the light. The dream of disease is like the dreams we have in sleep, wherein everyone recognizes suffering to be wholly in mortal mind."

Hence, the Christian Scientist denies sickness, as well as the New Thoughtist. The real man is not sick, and you are not sick. But if neither is sick, who or what is sick? If no one is sick, then what is this bother about? Why take a treatment? Why resort to the healer? The fact that a man takes a treatment is an acknowledgment that something is sick. And you cannot deny a thing until you recognize it. And to deny a thing is to recognize it.

If sickness and sin "are a false belief," than the man who breaks into your house at night and holds a revolver at your head and demands your money is not a sinner, because there is no sin. We are striking at the root of personal responsibility here. The child might logically argue: "I am God, God is right. I am right and what I do is right. If I lie, it is not a lie, for I am God, and God cannot lie. If I steal, it is not theft, for I am God, and God cannot steal. If I am lustful, it is not lust, for I am God, and God is not lustful."

Now Spiritual Healing, on the other hand, does not deny the reality of the diseased condition. Disease is not the "figment of mortal mind." It does not confound sickness and sin, and refer both to a false belief. Spiritual Healing recognizes all evil and misery as something terrible; it is a part of the great realm of Satan, to overthrow which Christ came into the world. It knows that in answer to faith, God stands ready to give all men forgiveness of sins, love, joy, and peace, and the secret of health.

Spiritual Healing believes, with the late Professor

Borden P. Bowne: "That the objects of experiences, these things and persons about us, whatever may be their ultimate nature, are facts with which we have to reckon and to which we have to adjust ourselves in order to live. The order of external nature is something we cannot escape. Whether we shall call experience real or not is a matter of very little importance, provided we observe that, whatever we call it, it has to be recognized just the same, and that we have to adjust ourselves to it, under whatever name, if we are to live. It is mistake to fancy that our metaphysics is the source of the experience, or that it in any way makes the experience real or unreal. The experience stands absolutely in its own right, whether the metaphysicians can make anything out of it or not.

"We may say that disease and pain are not realities, meaning thereby that they are not substances. We can also say that sin is not a reality, evil is not a reality, death is not a reality, and as substantive facts, of course, they are not real. Or we might say with certain pantheistic philosophers that the finite is not real, meaning thereby that over against the infinite substance finite things are transitory or dependent. But all these statements are metaphysical, and have no bearing upon the reality of experience. Pain is not real as a thing, but it is an actual occurrence in experience. Disease is not a substance, but it is a condition, nevertheless, from which we suffer. Death is only an event, but still it is appointed unto all men once to die. It is plain that these things remain, whatever name

we give them, and that we have to adjust ourselves to them, whatever our metaphysics may be. Hunger may be an illusion, but the only known way of effectively dealing with it is by securing a certain other kind of illusion, known as food, and applying the latter to the removal of the former. So with colds and divers other unpleasant facts, they may be illusions, but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth, and the like."

The Christian Scientist differs from us in nothing but words. His theoretical difference lies in the field of metaphysics. If he insists that his metaphysics can exorcise a blizzard or quench the violence of fire or put to flight the many ills that flesh is heir to, or do away with hunger and cold and pain, then, as suggested, there is ample room for decisive experiment. In the long run, the death rate seems to be about one apiece for all of us, Christian Scientists and other folk alike.

Again, Spiritual Healing does not assume the function of medicine, or practice medicine. It fulfills the Word of God by trying to bring into effective co-operation the physician and the patient. When Jesus says that "they who are whole need not a physician, but they who are sick," He lends His countenance to the medical science. St. Luke is termed "the beloved physician," a title that would hardly be given him were there anything in it contrary to human well-being or religion. Paul did not think "a little wine" for Timothy was an invalidation of faith in God. However, if we employ means, we must have our faith centered in the Almighty, not in the physician.

Spiritual Healing, however, recognizes that man has in him "points of force," which when touched of God can work for him more greatly than can medicines, which bring about an infusion of the life of God that has its effects upon the health of man.

Over against this, Christian Science is daring enough to claim all the rights that any physician uses, and even claims the functions of medicine. It believes that the day is not far distant when the physician himself will be the greatest "drug upon the market," with no takers.

And in the last place, Spiritual Healing never puts the emphasis of the ministry of the church upon Christ's healing of the body, while, practically, Christian Scientists do. Christ appears in the gospels in the unique character of sin-bearer and atoning Saviour. "Behold the Lamb of God that taketh away the sin of the world." "Thou shalt call His name Jesus, because He shall save His people from their sins." Jesus stands apart by Himself, and His dealing with the body is only a part of His more comprehensive dealings with the entire man. The healing of disease was not the main element in our Lord's mission, or in that of His disciples. You cannot find in all the story of the Apostolic Church a single record of a meeting where they talked about their physical healing. But these things are the staple speech of Christian Science meetings. The Church of Christ may have erred in not giving more attention to the healing of the body, but Christian Scientists are making a greater error in not putting the

emphasis of their teaching upon the salvation of the soul of man.

Spiritual Healing, then, asks a man to come to the regenerated life; to the judgment of the Word; to the atoning grace of Christ; to the power of the Spirit; to the unity of God and man working together in spiritualized mentality, before he can realize the greatness of his being, the power that makes for healing, and the wisdom that guides his footsteps.

In closing, then, I say that no man need give up the church in order to receive the benefits of healing. You need not, because the church has all the sources of infinite power needed, without a mutilated gospel. The land of promise is not in the new "cults," but in the Church of Christ, which still presents the finished work of a Christ crucified; a Christ resurrected; a Christ amplified in the Holy Spirit, who gives life, light, power, peace, and health to all the members of the household of faith.

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